

A TREATISE OF

LOVE

Sayyid Muhammad Husayn Husayni Tihrani

هو العزيز

He is The Exalted in Might

A TREATISE OF LOVE

Interpretation of the verse

قل لا أسألکم علیه أجراً إلاّ المودّة فی القُربی

THE FIRST VICTIM

(Ḥaḍrat Zahrā and her son Mohsen, peace be upon them)

Allamah Ayatollah Haj Sayyid Muhammad Husayn Husayni Tihrani

Introduction: Sayyid Muhammad Muhsin Husayni Tihrani

Translation: Sean Arde

Transliteration

Arabic Letters

symbol	transliteration	symbol	transliteration
ء	’	م	M
ب	b	ن	N
ت	t	و	W
ث	th	ه	H
ج	j	ي	Y
ح	ḥ	ة	ah; at
خ	kh	ى	Á
د	d		
ذ	dh	Long Vowels	
ر	r	ا	Ā
ز	z	و	Ū
س	s	ي	Ī
ش	sh		
ص	ṣ	Short Vowels	
ض	ḍ	ـَ	A
ط	ṭ	ـُ	U
ظ	ẓ	ـِ	I
ع	‘		
غ	gh	Persian Letters	
ف	f	پ	P
ق	q	چ	Ch
ك	k	ژ	Zh
ل	l	گ	G

Contents

Preface

بسم الله الرّحمن الرّحيم
الحمدُ للّهِ ربِّ العالمين
و الصّلوةُ علیٰ أفضلِ المرسلين محمّدٍ و آلهِ الطّاهرين
و اللعنةُ علی أعدائِهم أجمعين

In the Name of Allāh, the All Beneficent, the Most Merciful
Praise belongs to Allāh, the Lord of all being,
and prayers be upon the best of messengers, Muḥammad and his pure family,
and curse be upon all their enemies

The following printed book is a collection of several lectures given by Ḥaḍrat ‘Allāmah Āyatullāh Ḥājj Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (may Allah sanctify his pure spirit), on Fridays (year 1391 AH) in Qā’im Mosque of Tehran. The focus of the discussion is the need to fully adhere to the wilāyah (guardianship) and guidance of The Fourteen Infallibles[1] (peace be upon them) in all matters of life.

The discussion was raised in a situation where some speakers and writers emphasized the needlessness of Tawassul (using means to reach Allah) to the Infallibles, peace be upon them. For them, it is enough to just perform the apparent duties without paying attention to the soul and the essence of the deeds. With the idea of unity between Sunni and Shia, they reject the commitment to guardianship and the truth of The Fourteen Infallibles.

According to them, the purpose of sending messengers and sacred scriptures is to express obligations and rulings, to bring people to the level of moderation in worldly life, and to maintain social relationships and individual duties. That is, more than this, there is no commitment and obligation on the part of Sharia and religion.

After the demise of the Prophet, such illusory thoughts led many companions away from the main axis of religion and Sharia. Nevertheless, God's Messenger (may God's prayers and peace be upon him and his family) repeatedly had emphasized the connection and compatibility of two important principles of Qur'an and ‘Itrat, and said:

إنّي تاركٌ فيكُم الثّقلَين، كتابَ الله و عترتي اهل بيتي، و إنّهما لن يفترقا حتّی يَرِدا عليّ الحوضَ.[2]

Contrary to the speculation of such people, the centrality of adherence to the rules and duties, is related to heart connection and a person's belief in the wilāyah—the same wilāyah that has the scientific and objective control of The Fourteen Infallibles (peace be upon them) over the existential aspects, actions, and possessions of a person. Without considering such vital point, man turns into a dry, solid, and soulless statue whose behavior and speech have no effect, even though he is decorated and praised according to his appearance.

These people are unaware of the fact that religion is not only for creating social welfare, job security, preservation and protection of life and property.

Rather, dealing with these preliminary matters is to create suitable platform for self-cultivation, heart purification, ascension to the stages of closeness to God, immateriality, and monotheism. Such a purpose is not achieved except by resorting to the authority of the wilāyah and Imāmate.[3]

Therefore, the difference between the Shia and Sunan culture , even in the case of the rightness of the duties and the persistence of the rules, is that in the Shia culture, due to the connection of the heart and the attention of man to the wilāyah of the infallibles, peace be upon them, the movement of the soul is from the worlds of plurality and desires to the worlds of monotheism and the knowledge of truth. Consequently, humankind will be protected from any calamity and obstacle by relying on the holy souls of the infallibles, peace be upon them.

However, in Sunni culture, only the performance of duties is considered, regardless of its origin. They do not differentiate between the Prophet's household and other companions from any class. Just as they look at others from the point of view of a carrier and problem-speaker, they also have the same attitude towards the Ahl al-Bayt of the Messenger of God, and perhaps they prefer others in the matter of caliphate, and fatwā (a legal ruling on a point of Islamic law). In order to clarify the matter, the Exalted God says in the Holy Qur'an:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say: I do not ask of you any reward for it, except for the love of my kin.[4]

Abandoning the Prophet's family and turning to other people creates deviations that lead to thousands of problems and objections. Unfortunately, the neglect of this sensitive issue caused some preachers to tend towards the attitude of the Sunnis and to consider the principle of the religion as a hindrance to the unity of Muslims. As a result, they were caught by deviations and distortions in their speech and writings.

My late father, the spokesperson of the Ahl al-Bayt School, constantly accentuated this matter in his speeches and writings and distinguished the way from the wayward. He showed the path of salvation and guided everyone to the same destination that the saints of religion had reached.

Mawadda (sincere affection) towards the Ahl al-Bayt of Infallibility, and unconditional obedience to them, is the most fundamental teaching of the Shia culture and the school of truth. The Messenger of God, peace and blessings be upon him, said:

ما نُودِيَ بشيءٍ مثلَ ما نُودِيَ بالوَلايةِ.

Among all divine decrees, Wilāyah has a superior position.

A Muslim will not reach his destination until he prefers the guardianship of the Infallible (peace be upon him) over his being, otherwise he will leave this abode to the hereafter empty handed.

The mission that the Messenger of God was assigned to convey on the day of Ghadīr[5] was not a presentation of a problem, nor was it the appointment of a just ruler among the nation; because although knowing the issues and rulings and honoring the duties of Sharia has a very high importance, it does not have a unique role in determining the fate of a person. It is possible that a person performs a duty by mistake and receives divine forgiveness of God, or in the case of Mujtahidīn differences in the fatwā, it is definitely one of the two rulings against the book of God and what God has revealed, but at the same time, the Shariah forgives the mistake and accepts the action in its place.[6]

Although the justice that is carried out by the government of the of the infallibles, peace be upon them, is significantly different from the conventional justice, but again, the creation of security, fairness, the right to freedom and a suitable platform for growth and excellence can be achieved to some extent by a just ruler.

The Prophet's mission on the day of Ghadīr was the introduction of the way to reach the status of actuality, complete immateriality, absolute monotheism, perfection of humanity, absolute and infinite salvation, and complete submission to the truth of wilāyah. The explanation of the rules and management of society and government have their own place. A Muslim without wilāyah is a robot and his actions and behavior will not have any effect.

The truth of religion ascends man from animality to the level of immateriality. Without it, man remains at the same level, even though he is outwardly clinging to Islam and acting on apparent obligations. That truth is the divine soul of the infallible, peace be upon him, which the human soul moves by connecting to it. Therefore, the scholars have said that without connecting to wilāyah and training the soul under its complete control, it is not possible to achieve monotheism and knowledge of God.

In the poems attributed to Shaykh Muḥy al-dīn ‘Arabī, may God have mercy on him, it is stated that:

رأيتُ ولائي آلَ طه وسيلةً
علي رغم أهلِ البُعد يورثني القُربيٰ
فما طلَب المبعوثُ أجراً علي الهُديٰ
بتبليغِه إلاّ المودّةَ في القُربيٰ

Despite the opinion of those who are far from wilāyah, I put my friendship and affection to Āl Ṭā Hā (Ahl al-Bayt) as a means of closeness. The Prophet did not ask for a reward for guiding the people, except sincere affection to his household family.

Ibn al-Fāriḍ al-Miṣrī also says:

ذهَبَ العُمرُ ضيِاعاً و انقَضَي باطلاً
إذْ لمِ أفُز مِنكم بشيء
غيرَ ما أوليتُ مِن عِقدي و َلا
عترةِ المبعوثِ حقّاً مِن قُصَيّ

I spent my life in idleness and poverty, and the only thing left for me is the relationship that I have found with the Prophet's family, and I have tied their guardianship to my soul; this is the only thing left for me, which is enough.

Therefore, the only unique way to reach perfection is unconditional submission to the sacred boundary of the fourteen infallibles, peace be upon them. In this time of ours, the pole of the realm of possibility and the rope of God that is stretched between Him and all of His creation, is Ḥaḍrat Baqīyatallāh ḥujjah ibn Al-Ḥasan Al-Mahdī, may our souls be sacrificed for him. No other person should be placed in the ranks of that honorable Ḥaḍrat. Man should only wear the sign of his servitude and take steps to gain the satisfaction of his holy essence. We should not miss any opportunity to get to know him truly and not neglect every step and action to reach the sanctity of his wilāyah.

It is in the narration of Imām Hādī, peace be upon him, to Yazīd Bin Sulayṭ that "only the Exalted God knows the infallible Imām". Also, the scholars of the people of knowledge and insight have said: wilāyah is the truth of monotheism, and the truth of monotheism is the soul of the wilāyah. This is the reason why God said to the Holy Prophet on the day of Ghadīr Khum:

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

And if you do not, you will not have communicated His message.

The late ʿAllāmah Ṭabāṭabāʾī, may God have mercy on him, used to tell his students and devotees many times that reaching such a stage cannot be achieved except by following the path of God and training and cultivating sulūk (spiritual wayfaring) under the guidance of a perfect mystic.

Explaining the truth of the wilāyah and the way to reach its horizons, is exclusively in the hands of a complete mystic. Other people in the definition and explanation of Wilāyah and Imām (peace be upon him) express something, without having any knowledge of his limits and holy worlds. On this account, a person should only listen to the words and interpretations of divine saints in this field and research and follow their contents carefully.

The late ʿAllāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (may God bless us with the blessings of his holy soul) was one of the pioneers of the field of knowledge, monotheism and wilāyah. He was skilled in formal sciences and conventional techniques, and in the position of cultivating the soul, discovering the truths of God and the beauty and glory of God, he was ahead of everyone. He had reached the highest levels of immateriality, monotheism, and wilāyah, and without a doubt, we are not exaggerating if we consider him to be the sole rider in the field of knowledge, monotheism, and wilāyah.

His level of sincerity, knowledge, and connection to the possessor of the great wilāyah was such that I have not found and do not know anyone among scholars and mystics of his rank and position.

One day I asked him: Sir, what is your best book among your works? He said, "Lama'āt al-Ḥusayn because it is only the words of the Imām, peace be upon him." He then said: After Lama'āt al-Ḥusayn, Imām Shināsī is my best writing. I should say that whoever seeks to attain the levels of knowledge, monotheism, and wilāyah, will not get anywhere without reading and pondering this book completely!

The present book is a part of the discussions that he raised in order to prove the school of Sharia, and this issue itself speaks for the truth of my claim. I ask the Exalted God for his unparalleled supreme and holy soul, the highest status and immersion in the seas of the lights of God's manifestations. God willing, he will benefit from all the blessings of the owners and custodians of the absolute wilāyah. For all the followers of such steadfast path, I ask God to make them adhere to the truthful method of Ḥaḍrat Fāṭimah Marḍīyah (peace be upon her) and the firm foundations of the school of monotheism and mysticism.

بمحمّد و آله الطاهرين و السّلامُ علیٰ جميعِ عبادِ اللهِ الصّالحين
٢٦ رجب ١٤٣٤ قم المقدّسه
و أنا الرّاجي عفوَ ربِّه
سيّد محمّدمحسن حسينى طهرانى

In the name of Muḥammad and his pure family, and peace be upon all the righteous servants of God.
26 Rajab 1434 AH, Qum,
I hope for the forgiveness of God.
Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Introduction

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم
الحَمدُ لِلّٰهِ رَبِّ العالَمينَ و صلَّى اللهُ عَلَى سَيِّدِنا مُحمَّدٍ و ءَالِهِ الطّاهِرين
وَ لَعنَةُ اللهِ عَلَى أعدائِهِمْ أجْمَعين مِنَ الآنَ إلى قِيامِ يومِ الدّين
وَ لا حَولَ وَ لا قُوَّةَ إلاّ بِاللهِ العَلِيِّ العَظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

This book is a summary of discussions in the interpretation of the verse of Al-Mawadda (قل لا أسألُكُم عليهِ أجراً إلاّ المَودّةَ في القُربى) and the necessity of having sincere affection towards the Ahl al-Bayt, peace be upon them. The narration and analysis of some of the events after the death of the Holy Prophet (peace and blessings of God be upon him) until the martyrdom of Fāṭimah Zahrā, peace be upon her [during the eight Fridays of the months of Rabī' al-awwal, Jumādā al-'Ūlā and Jumādā ath-Thānī, in the year 1391 AH in Qaim Mosque of Tehran by 'Allāmah Āyatullāh Haj Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī] has been stated.

At the same time, 'Allāmah wrote the discussed verses and traditions so that it can be rewritten in a suitable situation. In the course of his studies, he came across other materials which he mentioned on the last page of the book and found it appropriate to include them in this book. At the end of his writing, he mentioned that:

لا يخفى أنّ ءاية الله السيّد شرف الدّين العامليّ في كتابه البديع المُسمّى «الكلمة الغرّاء في تفضيل الزّهراء عليها السّلام» بحث عن أربع ءايات دالّة على تفضيلها: الأوّل: ءاية المُباهلة، الثّاني: ءاية التّطهير، الثّالث: ءاية المودّة، الرّابع: ءايات الأبرار؛ بحثًا تامًّا وافيا جامعًا. و أورد بحثه حول ءاية المودّة في الفصل الثّالث من هذا الكتاب ص ٢١٨ إلى ص ٢٣٠من مجموعته الّتي فيها كتابه: «الفصول المُهمّة» و هذا الكتاب من الطّبع الخامس.
فلابُدّ عند إخراج كتابنا هذا من المُسوّدة إلى المُبيّضة أن يجعل هذا الفصل موردًا للمطالعة و يستفاد من مطالبه الثّمينة.
و أيضًا جاء باثنى عشر حديثًا في هذا الكتاب في تفضيل الزّهراء و لُزوم مودّتها و محبّتها من ص ٢٣٩ إلى ص ٢٤٥ لا بُدّ من المُراجعة إليها و إيراد ما يناسب منها في كتابنا «المودّة».
و على الجُملة جميع ما أورده قدّس الله نفسه في «الكلمة الغرّاء» نافع نقلها و حكايتها في كتابنا هذا.

It is not concealed that Āyatullāh Al-Sayyid 'Abd al-Ḥusayn Sharaf al-Dīn al-Mūsawī al-'Āmilī , in his innovative and original book called " Al-Kalimah al-gharrā' fī Tafḍīl Fāṭimah al-Zahrā, has made a complete and comprehensive

discussion about the four verses that indicate the virtue of Hadrat Fāṭimah, peace be upon her: The first: Al-Mubahalah verse ; the second: Al-Taṭhīr verse; the third: Al-Mawadda verse; the fourth: al-Abrar Verse. In the fifth edition, there is a discussion about the verse of Al-Mawadda in the third chapter, pp. 218-230. Therefore, it is necessary to study this chapter and use its valuable content during the final rewriting of this book.

Also, from pages 239 to 245 of his book, the late Sayyid Sharaf al-Dīn has given twelve ḥadīths about the virtue of Ḥaḍrat Zahrā, may God bless her and grant her peace, and the necessity of Mawadda, which should be referred to and what is relevant to my book (Al-Mawadda treatise) should be mentioned. In general, quoting and narrating all of his material in the book "Al-Kalma al-Gharrā'" is appropriate and useful in this book of mine.

Thus, the selected cases are given according to the discussion, and the translation of the Arabic phrases that have not been translated by the respected author, are brought under the relevant pages inside the brackets.

بسم الله الرّحمن الرّحيم. اللّهمّ صلّ على محمّدٍ وآله الطّاهرين الغرّ الميامين الأئمّة الهداة المعصومين والعن أعداءهم أجمعين من الآن إلى قيام يوم الدّين. اللّهمّ العن أوّل ظالمٍ ظلم حقّ محمّدٍ وآل محمّدٍ وآخر تابعٍ له على ذلك.
اللّهمّ العن الّذين بدّلوا دينك وغيّروا سنّة نبيّك واضطهدوا آل محمّدٍ ولم يحفظوه في ولده وقهروا شيعته وشيعة عليٍّ أمير المؤمنين صهره وأخيه وابن عمّه ووصيّه ووزيره وخليفته. اللّهمّ العنهم لعنًا وبيلًا وعذّبهم عذابًا شديدًا.
اللّهمّ اشهد بأنّنا برآء منهم كما أنّ رسولك وأوصياءه ومواليهم بريئون منهم إلى يوم يقوم الأشهاد. (هنالك تبلوا كلّ نفسٍ ما أسلفت وردّوا إلى الله مولاهم الحقّ.)

In the Name of Allāh, the All-Beneficent, the Most Merciful. Lord! Send blessings on Muḥammad and his family, who are pure, noble, and blessed, and who are guiding and infallible Imāms. Curse all their enemies from now until the Day of Resurrection. Lord! Curse the first one who wronged the right of Muḥammad and the family of Muḥammad and the last one who follows the first one. Lord! Curse those who changed your religion and changed the Sunnah of your Prophet; those who oppressed the family of Muḥammad and did not observe the sanctity of Muḥammad, peace and blessings of God be upon him, in dealing with his children, and on his Shiites and on 'Alī , Amīr Al-Mu'minīn, who was the son-in-law and His brother, his cousin, his guardian, his minister, and his successor. Lord! Curse them severely and show them a painful punishment.

Lord! You are a witness that we hate the oppressors, just as your Messenger, your Messenger's guardians and their lovers hate them, and this dislike of ours will continue until the Day of Resurrection when the witnesses testify. On that day, everyone will come to the truth of their past deeds, and everyone will be returned to God, who is their true master."[7]

THE FIRST SERMON: Friday, 17 Rabī al-Awwal, 1391 AH

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيم
الحَمْدُ لِلّهِ رَبِّ العالَمِينَ وَ صلّى اللّهُ عَلَى سَيِّدِنا مُحمَّدٍ وَ آلِهِ الطّاهِرين
وَ لَعْنَةُ اللّهِ عَلَى أعْدائِهِمْ أجْمَعِين مِنَ الآنَ إلَى قِيامِ يوْمِ الدِّين
وَ لا حَوْلَ وَ لا قُوَّةَ إلاّ بِاللّهِ الْعَلِيِّ الْعَظِيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

Allah the Wise said in the Holy Book:

قُلْ لا أسْئَلُكُمْ عَلَيْهِ أجْراً إلاّ الْمَوَدَّةَ فِي الْقُرْبى.

Say: I do not ask of you any reward for it, except for the love of my kin.[8]

All the prophets who rose from the divine sanctuary did not ask for rewards or money from their ummah, and they did not consider themselves entitled, and they did not hire anyone to do forced labor for them.

In the Holy Qur'an, in five cases in Surah Ash-Shūrā, verses 109, 127, 145, 164 and 180, the history of Prophet Noah, Lot, Hud, Salih and Shuaib is described. They all said to their people in the same way:

وَ ما أسْئَلُكُمْ عَلَيْهِ مِنْ أجْرٍ إنْ أجْرِيَ إلاّ عَلى رَبِّ الْعالَمِينَ.

I do not ask you for any reward or salary; My reward is only with God, The Exalted, The Lord of the worlds.

Prophets do not ask for wages from their own Ummah or others, because wages are the responsibility of the hirer. Messengers have come from God and their call was based on revelation and connection to the unseen world, so their reward is the responsibility of God, the Exalted. This fact is proof of the validity of prophecy and prophetic claims.

A person who rules over people on behalf of other than God, rules for a purpose, and therefore the same purpose will be his reward. If he has not reached the position of monotheism and his motive is not divine, no matter how great his goal is, it is not free from the contamination of carnal thoughts. The same social aspect and national popularity that he perceives is his biggest goal and dream.

The veil of the prophets' hearts has been removed and they have learned the secrets of existence. They have understood the secret of death, life, and human perfection. They have passed through the worlds and homes of life and have reached the real homeland where they have understood eternity. Their lives are connected with their God and their actions are solely for God, and they do not

ask for a reward for the efforts they make in the way of propagating the Sharia and guiding people. Their reward is only God's pleasure and fulfilling the mission of guiding people.

Ḥabīb al-Najjār[9] who lived in the farthest part of the city of Antakya, went to help the two messengers of Jesus, peace be upon him, and told the people:

اتَّبِعُوا مَنْ لا يَسْأَلُكُمْ أَجْرًا.

Follow those who do not ask of you [any] payment.[10]

Here, this great and open-hearted man introduces one of the two main pillars of ruler and leader; the first is not asking for wages and rewards, and the other is their understanding, acceptance, and dedication to the position of humanity and knowledge of God. The Holy Qur'an confirms and has not made any adjustments to this statement and therefore such validation by itself is proof of the legitimacy of such truth.

If a Prophet asks for a salary for himself, his freedom in preaching will be lost, and whether he likes it or not, he will not have the courage to preach strongly to the individuals from whom he has received a salary. Shame and modesty in the person receiving charity makes him fall from the decisiveness of preaching. Prophet Noah says to his nation:

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ.

And if you turn away [from my advice] then no payment have I asked of you.[11]

The Prophet has no modesty in front of rebellious individuals and does not consider himself indebted to them and makes them the subject of serious criticism and rebuke. The Holy Prophet Muḥammad bin ʻAbdullāh, may God bless him and grant him peace, was not exempted from this general rule, and did not ask for anything from the people. In Surah An'ām, which describes the conversation of the Holy Prophet with his people, God commands the Holy Prophet to say:

قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَالَمِينَ.

Say, "I ask of you for this message no payment. It is not but a reminder for the worlds."[12]

The revelation of the Qur'an is not for wages and penalties. The Quran was not revealed except to remind the world and wake them up.

The great messenger did not come to burden the people and make them tired. He was not sent to take their wages and use their work and earnings for his own benefit:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ.

Say, I do not ask you for wages and I do not put you in hardship and suffering and I do not speak on my behalf. [13]

In two places in the Qur'an, one in Surah At-Tur, and the other in Surah Al-Qalam, God addresses polytheists and rebels, and reprimands them severely for not accepting the invitation of the Prophet. He says:

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ.

Why do these rebellious people refuse to accept your call. Did you ask them for a reward so that they feel burdened in paying that compensation?[14]

Nonetheless, in the verses of the Qur'an, two cases can be seen that the Holy Prophet, may God's prayers and peace be upon him, demanded rewards from his nation in return for prophethood and the labors of the mission. You should study these two cases carefully and understand the truth. First, in Surah Al-Furqan:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَى رَبِّهِ سَبِيلًا.

Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."[15]

Second, in Surah Ash-Shūrā:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say, O Prophet, I do not ask you for a wage unless you show love and kindness to my kin.[16]

When the verses are examined, we first conclude that these two exceptions are not two separate truths and are not made to the generality of saying.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا.
قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ.

Rather, the truth of these two exceptions is no more than one with two titles and identifiers. In the first verse, finding a way to God, and in the second verse, Mawadda Dhawi l-Qurbā is mentioned. These two titles have a single truth. That is, the way to God is the same as Mawadda Dhawi l-Qurbā, and Mawadda Dhawi l-Qurbā is the way that the servant takes to reach the position of monotheism.

To pay the wages of the Prophet, every Muslim must strive to reach the position of monotheism and the attributes of the Exalted God, and such attribution can only be achieved through sincere affection toward Ahl al-Bayt.

Secondly, the exception does not contradict the verses which indicate the absence of wages and rewards. In other words, it is an Istisna' Munqati or a type of exceptive expression, where exception is not amongst the same kind, because the verses that indicate that the Prophets do not ask for rewards, they mean the rewards that are assigned to them. The reward that people receive is to be identified with the attributes of God, to leave the world of beasts and reach the peak of humanity, which is the goal of every prophet, including the Prophet of Islam.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ *وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error. And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.[17]

Therefore, these two verses express one truth, and that is the ultimate cause and motivation of the mission. According to the mentioned verse in Surah Al-Jumu'ah and some other verses, God explains the reason for the prophet's mission and not anything else.

Reciting God's verses to people and teaching them the book, wisdom and purification of the self is a path to God that is walked through loving Dhawil-Qurbā.18 This is about the Ummah of the Holy Prophet, and does not increase the wealth, dignity, and status of the Holy Prophet. Like a father who says to his child: I don't expect any reward for all the sufferings and labors I endured during your childhood. I just want you to be a healthy, disciplined, and polite person.

God, the Exalted, addresses the Holy Prophet in Surah Saba and says:

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ.

Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah.[19]

How has God made Dhawil-Qurbā the result and reward of the prophet's mission? What is the effect of being kind to one's relatives in the way of God? What is the relationship between the way of God and the love of Muhammad's household? Is it possible for a person to fully follow the practical instructions of the Holy Prophet, to pray, fast, Jihad, Hajj, and to perform all the duties, but not to have affection for his relatives? Will he achieve happiness and find a way to his God? Or not, these actions give results when they are combined with the love and affection of relatives.

Now, in the secret of this article, I discuss the effect of love on the goodness of action and on the way to spiritual perfection. Love is the attraction of the soul and the spiritual pull of the lover towards the beloved. Such inclination is different according to individuals and the situation, and it is also

different from the point of view of the influence of the beloved and the degree of its activity in the lover's soul. No matter what the beloved is, be it a human or an animal, inanimate object, stone or any other creature, and no matter how much the effect of beauty and merits of the beloved, to the same degree this power of attraction will be stronger in the lover and the love of the lover toward beloved will increase.

Since the attributes and effects of every being are functions and accessories of its soul and spirit, therefore due to this attraction and spiritual pull of the lover's soul to the beloved, the effects and attributes of the beloved will be reflected in the lover, to the extent that the two souls are so mixed, welded to each other and united as if there were a single soul.

At the same time, all the qualities of the beloved manifest in the lover. The nafs (the self, ego, or soul) of the beloved becomes the ruler in the existential essence of the lover and will command and forbid instead of the lover's nafs. Accordingly, the effects and attributes of the beloved will also be found in the lover's soul. This is the fastest way to connect with pure spirits.

Many times, the lover has the characteristics of the beloved even though it is out of his control, or when the beloved is sick and afflicted, he is also sick and afflicted, while he did not know about the beloved's illness and affliction. Many perceptions of the beloved are found spontaneously in the lover's soul. A lover gets to know about the beloved's activities without any material or emotional relationship and secretly communicates with the beloved and learns about his reports and events.

The beloved traits manifest in the lover. It is possible for a person to be afflicted with vices such as envy, miserliness, love of wealth, greed, etc., and because he loved the beloved who had the qualities of selflessness, forgiveness, and chastity, he would also been characterized by chastity and selflessness whether he wants it or not.

Love for a wealthy person makes the generous greedy, and love for a generous person makes the greedy generous. Love for a certain scholar and scientist causes his knowledge and understanding to manifest in detail in the lover's soul. Strong love for some of the ignorant sects, like some of the women groups, makes educated scholars ignorant.

In any way, the effect of love and affection and the rise of beloved traits in the lover is very evident due to the spiritual attraction of the lover. They have brought stories about this issue, and it is more or less clear for the individuals who have fallen in love.

As this premise is clear, the soul of one who loves the oppressor, although he himself is not an oppressor, becomes an oppressor. If someone loves a righteous person whose purity and piety have been imprinted on his soul and spread to his inner being, he will automatically enjoy the attributes of justice, perseverance, and purity.

Therefore, it is necessary for individuals who seek God's path to adorn themselves with God's attributes, and this is impossible without gaining God's love. That is, if a person does good deeds and avoids bad things throughout his life but does not cultivate the love of God in his heart, he will be completely devoid of purity and loyalty and will be like a grave decorated with carvings. The

life and truth of a person is the same as his spiritual attraction, otherwise, what is the difference between him and a ruined grave? A good deed that does not come from a living soul with love, is like a bracelet that is in a dead hand. However, if it is combined with love, it will bring perfection and advantage to a living person like an ornament.

A lover of God, through virtuous deeds, constantly increases the love of God in his heart and by opposing the carnal desire and agreeing to the pleasure of the beloved, he increases the love of God in his heart, to the extent that God is pleased with him. In the meantime, God rules his existence, and all his actions and behavior will be based on God's will. He becomes empty of himself and filled with God, and actually stops moving towards himself and moves towards God.

In "Ruwḍah Kāfī", the late Kulaynī narrated from 'Alī ibn Ibrāhīm, from his father, from 'Alī ibn Asbāṭ, from the Fourteen infallibles, peace be upon them, among the advice of the Exalted God to Ḥaḍrat Jesus ibn Maryam, peace be upon him, that:

يا عيسى أوصيك وصية المتحنن عليك بالرحمة حتى حقت لك مني الولاية بتحريك مني المسرة.

O Jesus! As a compassionate and kind person, I request you kindly so that you deserve my friendship by seeking my pleasure and satisfaction.[20](Like a person who advises out of love, pity, and compassion, I bequeath you, O Jesus, to seek my pleasure and love, until my wilāyah reigns in you, and you will be ascribed to all my attributes and names).

The holy religion of Islam, which is the last religion and is responsible for the most complete systems of spiritual and natural relationships, measures good deeds based on the criterion of love. Such a religion provides the fastest way to reach the position of humanity and monotheism through love for the Messenger of God and his 'Āqārib (أقارب, close kin).

'Āqārib are individuals who have reached the position of absolute purity, and chastity has penetrated into their soul, spirit, imagination, intellect, mind, and heart. They are free from all the faults of polytheism, and nothing but God and His attributes can be found in their souls. They have turned their eyes from the short and dark worlds of nature and focused on the beauty of eternity. To them, the rule of lust, anger and imagination has no meaning. They live continuously in the life of reason and are enlightened by God's light and have reached the position of human maturity and perfection. They, due to passing through the short and dark stages of lust, no longer have the faults of the Al-Nafs al-'ammārah (the inciting nafs). They are settled in the sanctuary of God's safety and security and are enlightened by the light of truth. Sin, which requires negligence, has no precedent in them. They are purified by the purity of Ḥaḍrat Ḥaqq (God) and are infallible by the infallibility of His Holy Essence.

It is obvious that love and affection for these people brings a person closer to their intellectual and existential horizon, and the more this love increases, the

closer a person gets to that horizon. Finally, their attributes, morals and pure beliefs appear in humans.

Love, like lightning, suddenly turns the threshing floor into ashes and burns vices such as envy, avarice, cruelty of heart, anger, cowardice, etc. Therefore, love is the fastest, best, most complete, and easiest way to reach the destination.

A person without love and affection for the Ahl al-Bayt cannot travel a long way towards God and will never reach the destination. Every day that he takes a step forward, his evil thoughts and Al-Nafs al-'ammārah take him back a few steps, and this issue is constantly repeated.

و كلّما ازدادَ سَيرُهُ لا يزيدُ مِنَ اللهِ إلّا بُعداً.

And the more he travels, the more distant he is from God.

Finally, after a lot of effort, he leaves the world empty-handed with thousands of regrets.

THE SECOND SERMON: Friday, 24 Rabī al-Awwal, 1391 AH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم
الحَمْدُ لِلّٰهِ رَبِّ العالَمينَ وَ صلّى اللّٰهُ عَلَى سَيِّدِنا مُحَمَّدٍ وَ ءالِهِ الطّاهِرين
وَ لَعْنَةُ اللّٰهِ عَلَى أعْدائِهِمْ أجْمَعين مِنَ الآنَ إلَى قِيامِ يَوْمِ الدّين
وَ لا حَوْلَ وَ لا قُوَّةَ إلاّ بِاللّٰهِ الْعَلِيِّ الْعَظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

Allah the Wise said in the Holy Book:

قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى.

Say: I do not ask you for a reward except for the love of my relatives. (Part of verse 23, from Surah Ash-Shūrā, the forty-second surah of the Holy Quran)

It was previously mentioned that the foundation of the religion and the way of God is love for God and those related to Him, and the best and fastest way for this purpose is to gain love. On the contrary, the most severe degree of sin is loving the people of sin and the enemies of God. Love for deviant and oppressors leaves the effect of cruelty in the heart and their traits and spirits appear in it. Therefore, the love of the world and its fleeting decorations is considered a sin.

كَلاَّ بَلْ تُحِبُّونَ الْعاجِلَةَ.

No! But you love the immediate.[21]

The love of collecting wealth is considered a sin.

وَ تُحِبُّونَ الْمالَ حُبًّا جَمًّا.

And you love wealth with immense love.[22]

Apart from the fact that evil deeds are considered sin, love for unpleasant deeds and spreading them among the Islamic community are also considered sin, but since this love is the source of sin, it will have a very severe punishment.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذابٌ أَلِيمٌ فِي الدُّنْيا وَ الآخِرَةِ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لا تَعْلَمُونَ.

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.[23]

Also, the spirit of love for other than God, independent love, and love for idols and for individuals whom man subjects to his obedience and who are considered as God's partners, has been severely criticized in the Holy Qur'an.

وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ.

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah.[24]

In contrast to the verses that severely criticize the love of the world and the accumulation of wealth and God's partners, etc., there are verses that praise and admire the love of God and God's saints in an absolute manner.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ.

Say, O Prophet: If you love God, you should follow me so that you will also be loved by God and He will forgive your sins.[25]

It is clear that God's love is the most precious and honorable gift of God, who has made it the subject of His words, and the condition of such love is obedience to the Messenger of God. When he discourages believers from apostasy and its dire outcome and expresses the needlessness of Himself and His messenger from their faith and apostasy, He introduces a group of believers who love the Messenger of God, and the Messenger of God loves them. They are the believers and the best indicator of their perfection, is their love for the Messenger of God.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.[26]

In another verse, love for purity and self-cultivation is considered the best indicator of the advantages and perfection of people.

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَّهِّرِينَ.

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.[27]

Here, God orders His Prophet to pray and worship in the Quba Mosque, because in addition to its foundation of piety, a group of believers who love purity and have inner sanctity, engage in prayer and worship there.

Above all, God has expelled from among the believers those who are friend of the fighters of God and His Messenger even if those fighters are their children, fathers, brothers, or their relatives.

It turns out that love for the enemies of God and the Messenger completely empties the soul of faith. In this case, the righteous action of a person is like grass without fragrance, freshness, and beauty, in dry land. An example of righteous action and love for the enemies of religion is like a plant that grows in a garbage dump and has a deceptive appearance, but its inside and essence is rotten and unpleasant.

لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ وَ يُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are army of Allah. Unquestionably, they are the ones who will receive salvation.[28]

In this blessed verse, it is observed that in addition to categorically separating those who love the enemies of God from the ranks of the believers, the best quality of the believers and the clearest spiritual effect of them is the lack of love for the enemies of God. They will be constantly blessed with God's spirit and will live in eternal paradises. God is pleased with them, and they will be pleased with their God. God introduces only this group of believers, whose souls are mixed with the attribute of love for God and the Messenger and lack of love for the enemies of God and the Messenger, as His Army, and He has entrusted absolute salvation and success exclusively to these people.

There are many parts about love and hate in narrative books. In those that have reached the level of Tawātur[29], the value of love and hatred is one of the principles of religion, and the rest of the righteous deeds are ancillaries. Abū

‘Ubaydah Ḥadhdhā narrates from Ḥaḍrat Ṣādiq (peace be upon him) that the Prophet, peace be upon him, said:

قَالَ عَلَيهِ السَّلَامُ: مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ.

Whoever loves for God anyone or anything that is loved by God and hates anyone or anything that is hated by God, and spends in the way of God, his faith reaches the limit of perfection.[30]

Sa’īd A‘raj narrates a ḥadīth from Imām Ja’far Ṣādiq (peace be upon him) that:

قَالَ عَلَيهِ السَّلَامُ: مِنْ أَوْثَقِ عُرَى الإِيمَانِ أَنْ تُحِبَّ فِى اللَّهِ وَ تُبْغِضَ فِى اللَّهِ وَ تُعْطِيَ فِى اللَّهِ وَ تَمْنَعَ فِى اللَّهِ.

One of the strongest pieces of evidence of faith is to love what God loves, to hate what God hates, and to give in the way of God what He wants and forbid in the way of God whatever God forbids.[31]

Al-Fuḍayl b. Yasār says:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيهِ السَّلَامُ عَنِ الْحُبِّ وَ الْبُغْضِ أَ مِنَ الإِيمَانِ هُوَ؟ فَقَالَ: وَ هَلِ الإِيمَانُ إِلَّا الْحُبُّ وَ الْبُغْضُ؟ ثُمَّ تَلَا هَذِهِ الآيَةَ: حَبَّبَ إِلَيْكُمُ الإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ أُولئِكَ هُمُ الرَّاشِدُونَ.

I asked Ḥaḍrat Ṣādiq (peace be upon him) about love and hatred, whether these two are considered faith? Ḥaḍrat Ṣādiq said: Is faith apart from love and hatred? Then he recited this verse as a testimony: God made faith dear to you and adorned it in your hearts, and disbelief, transgression, and disobedience appeared abominable and dreadful in your eyes. People who have this trait are those who have found the path.[32& 33&34]

It is also narrated from Ḥaḍrat Ṣādiq (peace be upon him) that he said: The Messenger of God, may God's prayers and peace be upon him, said to his Companions:

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَ آلِهِ وَسَلَّمَ لِأَصْحَابِهِ: أَيُّ عُرَى الإِيمَانِ أَوْثَقُ؟ فَقَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. وَ قَالَ بَعْضُهُمْ: الصَّلَوةُ. وَ قَالَ بَعْضُهُمْ: الزَّكوةُ. وَ قَالَ بَعْضُهُمْ: الصِّيَامُ. وَ قَالَ بَعْضُهُمْ: الْحَجُّ وَ الْعُمْرَةُ. وَ قَالَ بَعْضُهُمْ: الْجِهَادُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَ آلِهِ وَسَلَّمَ: لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَ لَيسَ بِهِ. وَ لَكِنَّ أَوْثَقَ عُرَى الإِيمَانِ الْحُبُّ فِى اللَّهِ وَ الْبُغْضُ فِى اللَّهِ وَ تَوَالِى أَوْلِيَاءِ اللَّهِ وَ التَّبَرِّى مِنْ أَعْدَاءِ اللَّهِ.

Ḥaḍrat Ṣādiq (peace be upon him) narrated from the Holy Prophet (peace be upon him and his family) that he said to his companions: Which of the documents of faith is more reliable? The Companions said: God and the Messenger of God know better. Some of the Companions said prayer, Zakat and some said fasting. Some said, Hajj and Umrah and some said, Jihad. The Holy Prophet said: All these matters have merit and honor, but they are not the strongest evidence of faith. The strongest proof of faith is love in the way of God, hatred in the way of God, loving the friends of God, and avoiding the enemies of God.[35]

Also, Jābir b. Yazīd b. al-Ḥārith al-Ju'fī narrates a ḥadīth from Imām Muḥammad Bāqir (peace be upon him) that he said:

إذا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْراً فَانْظُرْ إِلَى قَلْبِكَ؛ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللهِ وَ يُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَ اللهُ يُحِبُّكَ، وَ إِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللهِ وَ يُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللهُ يُبْغِضُكَ؛ وَ الْمَرْءُ مَعَ مَنْ أَحَبَّ.

If you want to know that there is goodness in you, think in your heart. If your heart loves the people who obey God and hates the people who are disobedient, know that there is good in you and God loves you. If your heart hates the people who obey God and loves the people of disobedience, know that there is no good in you and God also hates you, because a person has a complete union with his beloved.[36]

The late Majlisī quotes from Rāwandī that:

رُوِيَ أَنَّ اللهَ تَعَالَى قَالَ لِمُوسَى عَلَيْهِ السَّلَامُ: هَلْ عَمِلْتَ لِي عَمَلاً قَطُّ؟ قَالَ: صَلَّيْتُ لَكَ وَ صُمْتُ وَ تَصَدَّقْتُ وَ ذَكَرْتُ لَكَ. قَالَ اللهُ تَبَارَكَ وَ تَعَالَى: وَ أَمَّا الصَّلَوةُ فَلَكَ بُرْهَانٌ، وَ الصَّوْمُ جُنَّةٌ، وَ الصَّدَقَةُ ظِلٌّ، وَ الذِّكْرُ (الزَّكوةُ - خ ل) نُورٌ. فَأَيَّ عَمَلٍ عَمِلْتَ لِي؟ قَالَ مُوسَى عَلَيْهِ السَّلَامُ: دُلَّنِي عَلَى الْعَمَلِ الَّذِي هُوَ لَكَ! قَالَ: يَا مُوسَى! هَلْ وَالَيْتَ لِي وَلِيّاً؟ وَ هَلْ عَادَيْتَ لِي عَدُوّاً قَطُّ؟ فَعَلِمَ مُوسَى أَنَّ أَفْضَلَ الأَعْمَالِ الْحُبُّ فِي اللهِ وَ الْبُغْضُ فِي اللهِ.

The late Rāwandī says: It is narrated that God, The Exalted, addressed Ḥaḍrat Mūsā: Have you ever done anything for me? Ḥaḍrat said: I have prayed for you, fasted, given charity, and I have fulfilled your remembrance. God addressed: The prayer is a proof of your faith and character, and fasting is a shield from fire, and charity is the shadow of God's mercy, and remembrance of Me causes enlightenment [of heart]. All you said is about you. O Mūsā! What have you done for me? Mūsā says: Lord! Guide me to the action that is only for you. God addresses: Have you made a friendship plan with a friend of my friends for my sake? And have you hated and disliked my enemies for my sake? Ḥaḍrat Musa knew from this address of God that the best deeds are love and hatred in the way of God.[37]

Then Rāwandī says:

و إليه أشارَ الرِّضا عليه السّلام بمَكتوبه: كنْ مُحِبًّا لآلِ مُحَمَّدٍ و َإنْ كنْتَ فَاسِقًا و َمُحِبًّا لِمُحِبِّيهِمْ و َإنْ كانُوا فَاسِقِينَ.

Hadrat Riḍā, peace be upon him, has mentioned in his letter: Be a lover of the family of Muhammad, even though you are a sinner, and be a lover of the lovers of the family of Muhammad, even if their lovers are sinners.

Also, Rāwandī says:

و مِن شُجونِ الحَديثِ أنَّ هذا المَكتوبَ هو الآنَ عندَ بَعضِ أهلِ كرمَنْدَ قَريةٍ مِن نَواحينا إلى إصفهانَ، ما هِيَ. و وَقعَتُهُ أنَّ رَجُلاً من أهلِها كانَ جَمّالاً لِمَولانا أبي الحسن عليه السّلامُ عندَ تَوجُّهِه إلى خراسانَ، فلمّا أرادَ الانصرافَ قال له: يابنَ رَسولِ الله! شرِّفْني بشَيءٍ مِن خَطِّكَ أتَبرَّكُ به. و كانَ الرَّجلُ من العامّةِ. فأعطاه ذلك المَكتوبَ.

And among the materials related to this ḥadīth is that this text is now in possession of some residents of the village of Karmand, which is between Rāwand and Isfahan and is not considered a part of Isfahan's districts. A cameleer from the people of Karmand was in the service of Abalḥasan al-Riḍā (peace be upon him) moving toward Khurāsān. When he wanted to return to Karmand, he said: O son of the Messenger of God! Give me a script in your handwriting so that I can be blessed with it. He was Sunni and Ḥadrat, from his own handwriting, gave him a written message.

It is narrated from Tafsīr al-ʿAyyāshī that Burayd b. Muʿāwiyah al-ʿIjlī says that:

كنْتُ عِنْدَ أبِي جَعْفَرٍ عَلَيهِ السَّلامُ إذْ دَخَلَ عَلَيهِ قَادِمٌ مِنْ خُرَاسَانَ مَاشِيًا فَأخْرَجَ رِجْلَيهِ وَ قَدْ تَغَلَّفَتَا. وَ قَالَ: أمَا وَاللّهِ مَا جَاءَ بِي مِنْ حَيثُ جِئْتُ إلاّ حُبُّكُمْ أهْلَ البَيتِ.
فَقَالَ أبُو جَعْفَرٍ عَلَيهِ السَّلامُ: وَاللّهِ لَوْ أحَبَّنَا حَجَرٌ حَشَرَهُ اللّهُ مَعَنَا؛ وَ هَلِ الدِّينُ إلاّ الحُبُّ؟ إنَّ اللّهَ يَقُولُ: قُلْ إنْ كنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ. وَ قَالَ: يُحِبُّونَ مَنْ هَاجَرَ إلَيهِمْ. وَ هَلِ الدِّينُ إلاّ الحُبُّ؟

Burayd b. Muʿāwiyah says: I was in the presence of Ḥadrat Imām Muḥammad Bāqir (peace be upon him) when a man from Khurāsān, who had travelled on bare foot, showed his torn feet. He said: O son of the Messenger of God! I swear to God that my motivation for travelling here from Khurāsān was nothing but the love of you, Ahl al-Bayt. Ḥadrat said: I swear to God, if a piece of stone likes us, God will bring it with us in the Judgment Day. Is the truth of

religion other than love? God says in the Qur'an: O Prophet! Tell people if you love God, follow me so that you too will be loved by God. He also says: The Anṣār of Medina loved the emigrants who migrated to Mecca. Is religion something other than love?[38&39&40]

'Ilal al-sharāyi' with its document from Anas, says that:

جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ ـ وَ كَانَ يُعْجِبُنَا أَنْ يَأْتِيَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ يَسْأَلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ ـ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى قِيَامُ السَّاعَةِ؟ فَحَضَرَتِ الصَّلَوةُ، فَلَمَّا قَضَى صَلاتَهُ قَالَ: أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟ قَالَ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: فَمَا أَعْدَدْتَ لَهَا؟ قَالَ: وَ اللَّهِ مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ عَمَلِ صَلَوةٍ وَ لَا صَوْمٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَ رَسُولَهُ.
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ: الْمَرْءُ مَعَ مَنْ أَحَبَّ. قَالَ أَنَسٌ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بَعْدَ الْإِسْلَامِ بِشَيْءٍ أَشَدَّ مِنْ فَرَحِهِمْ بِهَذَا.

Anas narrates that: One day, a man from the people of the desert came to the Messenger of God. Whenever a person from the desert was honored to serve him, the new conversations that took place were very pleasing to us. That man said: O Prophet of God! Don't set the hour of doomsday for me. When will the Hour of Al-Qīyāma or Day of Judgement? Meanwhile, it was time for prayer. The prophet performed the prayer and said, "Where is that man?" He said: I am here, O Messenger of God! Ḥaḍrat said: What preparations have you made for your resurrection? He said: I don't have much practice; I don't pray a lot, I don't fast a lot, except that I love God and His Messenger. Ḥaḍrat said: A man is united with his beloved. That is, you are with the Prophet of God and with God. Anas says: From this blessed speech, Muslims were so happy that after the gift of Islam, I have never seen Muslims happier than that moment.[41]

In the Shia and Sunni traditions, it is mentioned that the Messenger of God loved Fāṭimah very much and introduced her as Sayyidat Nisa' al-'Ālamīn (the master of all the ladies in all the worlds).[42]

It is narrated from Mufīd, according to its own chain of transmission, from Abu Ḥamzah al-Thumālī, from Ḥaḍrat Bāqir, peace be upon him, from his father, from his grandfather, that he said:

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ: إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

The Messenger of God, may God's prayers and peace be upon him, said: Indeed, God is angry with the anger of Fāṭimah and pleased with her contentment.[43]

Also, from the Majālis of Mufīd and Al-'Amālī of Shaykh Ṭūsī, with

related documents from Sa'd ibn Abī Waqqāṣ, that he said:

سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَءَالِهِ وَسَلَّمَ يَقُولُ: فَاطِمَةُ بَضْعَةٌ مِنِّى؛ مَنْ سَرَّهَا فَقَدْ سَرَّنِى وَمَنْ سَاءَهَا فَقَدْ سَاءَنِى؛ فَاطِمَةُ أَعَزُّ النَّاسِ إِلَىَّ.

I heard the Messenger of God say: Fāṭimah is part of my body. Whoever troubles her troubles me, and whoever makes her happy makes me happy. Fāṭimah is the dearest person in my eyes.[44&45&46]

THE THIRD SERMON: Friday, 2 Jumādā al-'Awwal, 1391 AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ
وَ لَعْنَةُ اللَّهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ مِنَ الْآنَ إِلَى قِيَامِ يَوْمِ الدِّينِ
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

Allah the Wise said in the Holy Book:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

Say, [O Muḥammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. (Quran 42:23)

There is no contradiction in the interpretations and narrations of Shia that what is meant by "Mawadda fī al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبَى) is the aqribā (first-degree relatives) of the Messenger of God, peace and blessings of God be upon him and his family.

In the interpretations of the Sunnis, Qurbā has been interpreted differently. In order to clarify the truth of the matter, I state all the meanings that they mentioned, and I also mention the answers to their suggestions.

The first denotation given by the commentators of Sunnis (Jumhūr) is addressed to the Quraysh. The reward is their love for the Prophet because he had a kinship with them. The Prophet however was the subject of their anger and hatred, and they denied him because the Prophet protested against their gods and lords. The Prophet was commissioned by God to address them and say: If you don't believe, at least because of the kinship, be kind to me and put aside hatred and enmity. Therefore, "Qurbā" is an infinitive and its meaning is kinship, and the word "fī" is used to mean kinship.

This meaning has been mentioned by Fakhr al-Dīn al-Rāzī in his commentary under the honorable verse, which Sha'bī attributes to Ibn 'Abbās[47] and in "Majma' al-Bayān" he attributes it to Ibn 'Abbās, Qatādah, Mujahid and another group. [48]

The result is:

إن لَم تُؤمِنوا بی و لَم تَوَدّونی لأجل النّبوّة فوَدّونی لأجل القَرابةِ الّتی بَینی و بینَکم.

If you do not believe in me and do not love me because of my prophecy, then love me because of the kinship between me and you.[49]

It is asserted in Lisān al-ʻArab that:

والقَرابة و القُربی: الدُّنُوّ فی النّسَب، و القُربی فی الرّحِم. - إلی أن قال: و قولُه تعالَی: قُلْ لا أسئَلُکُمْ عَلَیْهِ أجْراً إلاّ الْمَوَدّةَ فِي الْقُرْبی، أی إلاّ أن تَوَدّونی فی قَرابتی مِنکم.

Wa Al-Qarābah wa Al-Qurbā: nearness in lineage, and consanguinity. Until he said: And His saying, the Most High:

قُلْ لا أسئَلُکُمْ عَلَیْهِ أجْراً إلاّ الْمَوَدّةَ فِي الْقُرْبی، أی إلاّ أن تَوَدّونی فی قَرابتی مِنکم.

Say: I do not ask of you any reward for it, except for the sincere affection of my kin. That is, unless you want me to be related to you.

In "Rūḥ al-Ma'ānī fī Tafsīri-l-Qur'āni-l-'Aẓīm wa Sab'u-l-Mathānī " by al-Ālūsī and in "Tafsīr rūḥ al-Bayān" by Shaykh Ismā'īl Ḥaqqī Barsawī, such denotation is strengthened and preferred.[50] However, in Tafsīr Kashshāf, it is mentioned as "Qila, قيل" that is, as a weak possibility.[51]

As ʻAllāmah Ṭabāṭabā'ī has stated in Tafsīr Al-Mīzān, such definition is not correct because the meaning of reward and wage is correct when the action has been completed or the benefit has reached the person who asks for a wage.

The Prophet's question to the Quraysh, to give me the reward of prophethood and friendship is not correct in any way, because the Quraysh who had hatred in their hearts, either believed or did not believe. In the first case, if they had not believed, the reward would no longer be meaningful, because they had not received anything from the prophet in return for his efforts, friendship, and love. In the second case, if they had believed, then the truth of hatred would have no meaning until the reward of the mission is given, because faith in the Holy Prophet is completely incompatible with hating him.[52]

In addition, the word "fi, في" means "in", although it is also used as the lam ta'līl.[53]For example: إنّ امْرَأةً دَخَلَتِ النّارَ فی هِرّةٍ. Indeed, a woman entered hell because of a cat (that she had locked up).

Nevertheless, this is contrary to the appearance, and without a qarīnah qat'īyah (very strong/conclusive type of circumstantial evidence, or a proof with a maximum level of certainty), a word cannot be transferred from the primary and real meaning to the secondary and metaphorical meaning. Therefore, Zamakhsharī in "Kashshāf" used the word "fi" as "in" and interpreted the verse accordingly. He considered the meaning of Mawadda fi al-Qurbā "(الْمَوَدّةَ فِي الْقُرْبی) as the affection for the Prophet's relatives.

According to al-Ālūsī narration in " Rūḥ al-Ma'ānī " from some of the

chronicles, the mother of Hadrat Abdul Mutallib was Salmā bint bint Zayd al-Najārīah, and also the uncles of Hadrat 'Āminah, the mother of that Hadrat, were from the Ansār of Medina.[54] Therefore, the second denotation is that the address of the Holy Prophet is to the Ansār of Madinah. That is, O Ansār of Madinah who have believed, I do not ask for a reward in exchange for the mission, except that you be kind to me because of the relationship that you have with me.

This way of interpretation is also not correct, because firstly, there is no room for doubt in the love and affection of the Ansār of Madinah for the Prophet, and it does not mean that he invites them to his affection. Ansār invited the Holy Prophet from Makkah to Madinah with utmost love and sincerity and also, they sheltered all the Muhājirīn in their homes and did not spare any kind of financial and life favors towards them, as God praises them in Surah Al-Hashr:

وَ الَّذِينَ تَبَوَّءُوا الدَّارَ وَ الْإِيمانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ وَ لا يَجِدُونَ فِي صُدُورِهِمْ حاجَةً مِمَّا أُوتُوا وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ.

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul.[55]

Their love for the believers of Mecca was great, so one can imagine their love for the Messenger of God. Despite such love, did the Prophet resort to their love and invite them to his love?

Secondly, the Arabs did not respect the kinship which is traced through the mother and the wife. So, the Prophet could not introduce himself as his own people. Arabs before Islam, as 'Allāmah Tabātabā'ī said, considered the blood relationships excluded from women, and it is only Islam that included women in kinship and equalized between sons' children and daughters' children from the point of view of kinship.

The third denotation: It is also been said that Mawadda is addressed to the Quraysh and the relatives of the Holy Prophet, and Mawadda fi al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبى) is the affection of the blood relationship, except that what is meant by affection is the Prophet's affection towards them, not their affection towards the Noble Messenger. Therefore, the exception is Istisna' munqati'[56] or absolute exception and the result of the meaning is as follows: I do not ask for a reward for guiding you to the straight path or for entering you into the eternal paradises, except that my love and affection for you has led me to guide you and invite you to God.

This way of interpretation is not correct because according to the verses of the Holy Qur'an and the Prophet's practice, first of all, the Prophet's motivation for calling was only God's command, and his Holiness did not have any will

against the will of God, and no personal love or hatred caused him to make this invitation.

Even in many verses of the Qur'an, we have:

فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَ عَلَيْنَا الْحِسَابُ.

upon you is only the [duty of] notification, and upon Us is the account. (Quran 13:40)

طه * مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ * إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ.

Ta, Ha, We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear [Allah]. (Quran 20:1-3)

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ * لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ.

So, remind, [O Muḥammad]; you are only a reminder. You are not over them a controller. (Quran 88:21-22)

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

But if they turn away, [O Muḥammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."[57] (Quran 9:129)

Secondly: Prophet's invitation was general and Prophet's love for people was divine love. Quraysh and non-Quraysh were the same for him.

In addition to the fact that "إِلاَّ " is as exception and cutting it off from the verse and carrying it to the meaning of Bal 'aḍrabīya (بل إضرابيه) is contrary to what it appears to be, and "إِلاَّ "cannot be used in the meaning of (بل) without qarīnah qat'īyah (very strong/conclusive type of circumstantial evidence, or a proof with a maximum level of certainty).[58]

The fourth denotation: Qurbā means closeness, not in the sense of blood relationship, and Mawadda is to attract the friendship of the Exalted God. So, the result is the following: O Prophet! Say, I do not ask you for a reward except that you show friendship with your God through righteous deeds and every action that brings you closer to Him. Fakhr al-Dīn al-Rāzī narrates the exact analysis from Ḥasan.[59]

Such explanation is also not correct, firstly because Qurbā means kinship and it is clear that no one is related to God. Without a reason, the word "Qurbā" cannot be used in the absolute sense of closeness.

Secondly, "مودت" which is used in the verse, is different from"تَوَدُّد" because Mawadda means friendship and love, but Tawaddad either means asking for love and attracting love or showing friendship. Of course, if in the blessed

verse, we had "إلا تَوَدُّد في القُربى", it would mean as such, because in the first form, it means: Seek God's love through righteous deeds that bring you closer to God. In the second case, it means: Show friendship and love to God through righteous deeds that bring you closer to God. However, in the blessed verse, the word Tawaddad is not mentioned. In this case, it does not make sense to say: Love God through righteous deeds.

Thirdly: the subject of Mawadda is not completely synonymous with love, but according to what Rāghib Isfahānī quotes from some in " al-Mufradāt fī Gharīb al-Qur'ān", the meaning of "Mawadda" is to respect, to meet and asking about the beloved's condition. Such meaning in the Holy Qur'an is attributed to God, the Most High.

إِنَّ رَبِّي رَحِيمٌ وَدُودٌ.

Indeed, my Lord is Merciful and Affectionate. (Quran 11:90)

وَهُوَ الْغَفُورُ الْوَدُودُ.

And He is the Forgiving, the Affectionate. (Quran 85:14)

It is correct to say that God cares about the condition of His servants, but it is not true from the servant's point of view towards God, the Blessed and Exalted. It cannot be said that a servant pleases God and wins his heart. Therefore, it should not be said that the believers have respect for God, but rather it should be said that they have love.

The fifth denotation is to define Qurbā as blood kinship, but not the kinship of the Holy Prophet, but the kinship of the people themselves. So, the meaning becomes: O Prophet! Say, I will never ask you for a reward or a wage, unless you, the people, show affection and love to your relatives. This is also not correct because Islam forbids affection with non-Muslim relatives.

لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كانُوا آباءَهُمْ أَوْ أَبْناءَهُمْ أَوْ إِخْوانَهُمْ أَوْ عَشِيرَتَهُمْ أُولئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ.

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him.[60]

In Islam, an infidel child does not inherit from a Muslim father, and vice versa. That is, every unbeliever in every class of inheritance, does not inherit from a Muslim. From other social benefits of Islam, such as marriage, etc., infidels are deprived of these benefits, even if they have kinship relations with Muslims. Therefore, how can it be said that affection for relatives is the reward of the Prophet's position, as the sentence is excluded.

If the exception sentence is assigned or bound by the verse (لا تَجِدُ قَوْماً

(يُؤْمِنُونَ), it should be said firstly that the context of the sentence (إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى) is a question of appropriation, because in this sentence, the reward of the Prophet is stated and such meaning is very important and if it was allocated to public, it should have been mentioned.

Secondly, the context of the verse (لا تَجِدُ قَوْماً يُؤْمِنُونَ) is about the admiration of the believing people who, despite their belief in God and the Last Day, do not develop friendship with God's enemies in their hearts. Faith is embedded in their hearts, and they live in eternal paradises. This context and the spirit of the address does not refer to the takhṣīṣ[61] (appropriation) in the verse of "Mawadda fi al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبَى).

Again, in Islam, although there is a lot of emphasis on Ṣilat al-raḥim[62] and kinship, but this is about socializing and meeting with relatives and helping them and the like, not independent love. Rather, love for them is praised in the light of love for God, and this is if they believe in God.

The denotations that are conceived by many Sunnis as the interpretation of Mawadda verse, were mentioned. Of course, apart from the answers that were given, it can be said that none of them have evidence of proof. Without external proof, the verse cannot be interpreted dogmatically. The reward of the mission, without any exaggeration, is one of the most important verses of the Quran, because whoever understands and acts according to it, will receive the reward of the mission. Therefore, it takes a lot of courage for someone to interpret such a verse according to his own taste without having proof, and if he does so, he has disobeyed his God.

According to many ḥadīths of Sunnis and numerous and extensive reports that have been included in the interpretation of the verse through Shiite scholars, and also according to the mutawātir traditions that have received from Shia and Sunni on the obligation of worshiping and loving the Ahl al-Bayt, the meaning of the verse becomes clear: Say, I do not ask you for any reward except that you do good to my Ahl al-Bayt.

The secret of this matter has been revealed through the frequent narrations of Shia and Sunni about referring people to Ahl al-Bayt in understanding the Holy Qur'an, Uṣūl al-dīn (principles of religion), Furū' al-dīn (ancillaries of the religion), stating the truths of God's book and about the necessity of holding fast to Ahl al-Bayt. For a fair person, there is no room for doubt that what is meant by "Mawadda fi al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبَى) is the affection for the Ahl al-Bayt, which as a reward for the Prophet's mission, it is placed to refer people to those holy beings in discovering theological truths and solving social sufferings. Those pure beings should be relied upon to attract benefits and solve problems.

Which fair-minded person doubts the authentic traditions that have been narrated from the Messenger of God through Shia and Sunni sources? Like the Ḥadīth al-Safīnah:

مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَ فِيهَا نَجَى وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

The example of my household among you is like Noah's Ark, whoever boards it will survive and whoever misses it will drown.[63]

Or Ḥadīth al-Thaqalayn (ḥadīth of the two weighty things):

إِنِّی تَارِکٌ فِیکُمْ أَمْرَیْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا- کِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَیْتِی عِتْرَتِی أَیُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَّغْتُ إِنَّکُمْ سَتَرِدُونَ عَلَیَّ الْحَوْضَ فَأَسْأَلُکُمْ عَمَّا فَعَلْتُمْ فِی الثَّقَلَیْنِ وَ الثَّقَلَانِ کِتَابُ اللَّهِ جَلَّ ذِکْرُهُ وَ أَهْلُ بَیْتِی.

Indeed, I am leaving two things among you, to which if you hold yourself, you will never go astray: the book of Allah –who is all mighty and great- and my ahl al-Bayt (household), my 'Itrat (family). O people hear! And I have announced to you that: indeed, you will enter my presence and I will ask you about what you did to the Thaqalayn (two weighty things) and the Thaqalayn are the book of Allah and my ahl al-Bayt.[64]

Or Ḥadīth Madīnat al-'Ilm

أَنَا مَدِینَةُ الْعِلْمِ وَ عَلِیٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِینَةَ فَلْیَأْتِهَا مِنْ بَابِهَا.

I am the city of knowledge and 'Alī is its gate, thus whoever seeks the knowledge has to enter it from its gate.[65]

This is the obligation of obedience and the reward of the mission to refer the Ummah to them in acquiring spiritual virtues and imitating their character and ways in all stages of life, whether physical, spiritual, material, spiritual, external, internal, worldly and hereafter.

Since love for the Ahl al-Bayt entails obeying them and following their customs and traditions, and it also requires getting to know their sciences and discovering the facts of the Qur'an and the levels of monotheism, therefore, it follows the results of the Prophet's efforts. Thus, mawadda relies on the survival and imperishability of the sacred existence of the Holy Prophet, in the chain of ever sustaining causes of Islam, and it is obtained through the efforts of that Prophet. consequently, it will truly be the reward of the mission. The motivation of the mission is to ascend man from the level of animality to the level of humanity, leaving all types of polytheism and entering the hierarchy of monotheism. If someone follows such a course, he will truly pay the reward for the mission. Mawadda is the permanent existence of the Messenger of God, and it is the exquisite soul of him.

Among all Muslims, there is no doubt that only the Ahl al-Bayt are the bearers of the Prophet's knowledge, and this fact is also acknowledged among Sunni religious scholars. The Muslims of early Islam considered Ahl al-Bayt to be the bearer of the secrets of the Qur'an and prophetic sciences and the solver of problems. For this reason, loving the Ahl al-Bayt and following them is like loving the Messenger of God and following him.

After the death of the Messenger of God, his holy soul will live on in the life of the Ahl al-Bayt and this is the reason why the Qur'an cannot be dissociated

from ‘Itrat until the Day of Resurrection and entering by the pool of Kausar. It is as if the prophet who is the soul of the Qur'an, and his book, are alive and immortal until the Day of Resurrection. The Book of God and ‘Itrat, side by side, are the guardians of the world of humanity and their guide to perfection and salvation.

It goes without saying that some people have imagined that if we interpret the verse of "Mawadda fi al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبَى) to the Ahl al-Bayt, it contradicts the dignity of the Holy Prophet because he has given an advantage to his Ahl al-Bayt. In addition, it contradicts the verses of the Qur'an, which indicate that all the prophets did not ask for any reward from their ummah. Secondly, according to the following blessed verse, the Prophet did not ask for a reward.

قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِنْ هُوَ إِلاَّ ذِكْرى لِلْعالَمِينَ.

Say, "I ask of you for this message no payment. It is not but a reminder for the worlds." (Quran 6:90)

Nevertheless, this perception is wrong from several points of view: Firstly, because I have formerly mentioned that Mawadda Dhawi l-Qurbā means finding a way to God,

قُلْ ما أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلاَّ مَنْ شاءَ أَنْ يَتَّخِذَ إِلى رَبِّهِ سَبِيلاً.

Say, "I do not ask of you for any payment - only that whoever wills might take to his Lord a way." (Quran 25:57)

The path that leads to God, is through the affection and love of the Ahl al-Bayt. It is not about the Prophet's nafs, but its benefits are about the people and the Muslim society.

Here it is an Istisna’ Munqati or a type of exceptive expression, where exception is not amongst the same kind. The following noble verse clarifies that the reward is for the people and the Prophet's reward is the responsibility of God.

قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلاَّ عَلَى اللَّهِ.

Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness."[66]

Secondly: According to such analysis, the addressees of this Madanī (revealed in Medina) verse are Muslims. Muslims, believed in the Holy Prophet and his infallibility and all his levels of spiritual strength, and status, then how how could such an idea occur in their mind?

If this way of interpretation is against the dignity of prophethood, then the other attributes of the Prophet that the verses of the Qur'an indicate, such as the obligation of absolute obedience and pure submission to the orders of the Prophet, will also be contrary to the truth and the dignity of the Prophet. Likewise, gifts and spoils to that Prophet and allocation of khums to the close

relatives will also be contrary to the truth and the dignity of that Prophet. It is clear that no one has such an understanding of this connotation.

Thirdly, suppose that the implication of the verse is ignored and the sentence: إِلاَّ الْمَوَدَّةَ فِي الْقُرْبىٰ is not interpreted as the obligation of the affection of the Ahl al-Bayt. In such case what should be done about the news of Mutawātir, which is beyond the number and statistics, and through Shia and Sunni, the obligation to love the Ahl al-Bayt is clarified?

The Ahl al-Bayt of the Prophet did not have only physical closeness to him, but they had spiritual and real closeness to him. They were in all respects a clear example and the result of the appearance of the scientific, moral, and spiritual levels of his Holiness. Therefore, referring to them is like referring to the Messenger of God himself, and by Mawadda towards his Ahl Al-Bayt, the reward of the mission is assigned.

قال: إنَّ النَّبيَّ صلَّى اللهُ عليه وءآله وسلَّمَ لمَّا قدِمَ المدينةَ كانَتْ تَعروهُ نَوائبُ و حُقوقٌ و ليسَ في يدِه سعةٌ. فقال الأنصارُ: إنَّ هذا الرَّجُلَ قد هداكم اللهُ علَى يدِه و هو ابنُ اختِكم و جارُكم في بلدِكم، فأجمِعُوا له طائفةً من أموالكم. ففعلوا ثمَّ أتوهُ به فردَّه عليهم، فنزَلَ قولُه تعالى: قُلْ لا أسئلُكُمْ عليهِ أجْراً أي على الإيمان إلا أن تودوا أقاربى؛ فحثهم على مودة أقاربه.

Kalbī narrates from ibn 'Abbās that he says: When the Messenger of God, may God bless him and grant him peace, came to Madinah, he faced many problems and legal requirements for the leadership of the Muslim community, and he did not have any kind of capital. The Anṣār of Madinah said to themselves: O community of Muslims who are among the Anṣār of the Messenger of God! this is the Messenger of God, whom your Lord has bestowed upon you and by his blessed hand you have been clothed with the garment of faith; this Prophet is from your tribe, and he is the emigrant to you and to your city. It is better to give a certain amount of your wealth to the Holy Prophet to meet the needs and fulfill the rights of Muslims. Anṣār collected a lot of money and presented it to him. The Prophet returned all those possessions and did not accept them. The verse was revealed: O Prophet! Say, I have not asked you for anything in exchange for your believing in God, except that you show affection and love to my relatives. So, by this means, he incited them and encouraged them to be kind to his close relatives.[67]

It is mentioned in "Tafsīr Ālūsī " that:

رَوَى ذاذانُ عَن عليٍّ كرَّمَ اللهُ وَجهَهُ قَالَ: فِينَا فِي ءالِ حم ءايةٌ لايحفَظُ مَودَّتَنَا إلاّ مُؤمِنٌ. ثُمَّ قَرَأَ هذهِ الآيةَ.

Ālūsī says: Zāzān narrates from Ḥaḍrat Amīr al-Mu'minīn, peace be upon him that he said: About us (the Prophet's family) is a verse in the Ḥā Mīm group of Surahs, which means that no one but a believer protects our affection and love. Then Imām 'Alī recited the verse: [68]

قُلْ لا أسئلُكُمْ...

Then he says that

إلى هذا أشار الكميتُ فى قوله: وَجَدنا لكم فى ءالِ حم ءايةً تأوّلها مِنّا تقيٌّ و مُعرِبُ.

The famous poet "Kumayt" refers to the same point in his poem: O Ahl-Bayt of Risālah (Prophethood)! For your honor and virtue, we have found a verse in the series of Ḥā Mīm group of Surahs, which pious, curious, and inquisitive people have understood its interpretation and truth.

In the Tafsīr of "Majma' al-Bayān" with its connected documents from Sa'īd b. Jubayr, Ibn 'Abbās narrates that:

لَمّا نَزَلَتْ قُلْ لا أَسئَلُكُمْ عَلَيْهِ أَجْراً ـ الآيَةَ، قالُوا: يا رَسُولَ اللّه! مَنْ هؤُلاءِ الَّذين أَمَرَنَا اللّهُ بِمَوَدَّتِهِم؟ قالَ: عَلِيٌّ وَ فاطِمَةُ وَ وُلْدُهُما.

Ibn 'Abbās says that: When the verse of "Mawadda fi al-Qurbā "(المَوَدَّةَ فِى القُرْبى) was revealed, the companions said: O Messenger of God! Who are these people whom God has commanded us for mawadda? The Messenger of God said: 'Alī, Fāṭimah, and the children of 'Alī and Fāṭimah. [69]

He also narrates the same ḥadīth in "Yanābī' Al-Mawadda" from the Musnad of Aḥmad Ḥanbal with his documents from Sa'īd bin Jubayr from Ibn 'Abbās.[70]

لَمّا نَزَلَتْ قُلْ لا أَسئَلُكُمْ عَلَيْهِ أَجْراً ـ الآيَةَ، قالُوا: يا رَسُولَ اللّه! مَنْ هؤُلاءِ الَّذين أَمَرَنَا اللّهُ بِمَوَدَّتِهِم؟ قالَ: عَلِيٌّ وَ فاطِمَةُ وَ وُلْدُهُما.

Also, Zamakhsharī said in the Tafsīr of "Kashshāf":

رُوِيَ أنّها لَمّا نَزَلَتْ، قِيلَ: يا رَسُولَ اللّه! مَنْ قَرابَتُک هؤُلاءِ الَّذينَ وَجَبَتْ عَلَيْنا مَوَدَّتُهُم؟ قالَ: عَلِيٌّ وَ فاطِمَةُ وَ ابْنَاهُما.

Zamakhsharī says that: It has been narrated that when the verse of Mawadda was revealed, they said: O Messenger of God! Who are your relatives; those whose love is obligatory to us? Ḥaḍrat said: 'Alī, Fāṭimah and their two sons.[71]

In his commentary, Imām Fakhr al-Rāzī also cites this narration from "Kashshāf" and based on this narration and other evidence, he argues the obligation of obedience to the Ahl al-Bayt (peace be upon them).[72]

Also, in "Yanābī' Al-Mawadda" it is narrated from two Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that:

سَأَلَ ابنُ عبّاسٍ عَن هذه الأيةَ، فقال سعيدُ بنُ جُبَيرٍ: هى قُربى ءالِ مُحمّدٍ صلّى اللهُ علَيه وءالِه وسلّم.

Ibn 'Abbās asked Sa'īd bin Jubayr about the meaning of the verse of "Mawadda fi al-Qurbā "(الْمَوَدَّةَ فِي الْقُرْبَى). Sa'īd bin Jubayr said: it is to love the Ahl al-Bayt of Muḥammad (Āl Muḥammad).[73]

Also, in the commentary of "Majma' al-Bayān" with its documents from the book "Shawāhid al-Tanzīl li Qawā'īd al-Tafḍīl " it is narrated from Abī Umamah Bāhilī that:

قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَءَالِهِ وَسَلَّمَ: إنَّ اللَّهَ تَعَالَى خَلَقَ الأَنْبِيَاءَ مِنْ أَشْجَارٍ شَتَّى وَ خُلِقْتُ أَنَا وَ عَلِىٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ؛ فَأنَا أَصلُهَا وَ عَلِىٌّ فَرْعُهَا و فَاطِمَةُ لِقَاحُهَا و الْحَسَنُ وَ الْحُسَيْنُ ثِمَارُهَا وَ أَشْيَاعُنَا أَوْرَاقُهَا؛ فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا نَجَا وَ مَنْ زَاغَ عَنْهَا هَوَى.
وَلَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ حَتَّى يَصِيرَ كَالشَّنِّ الْبَالِى ثُمَّ لَمْ يُدْرِكْ مَحَبَّتَنَا كَبَّهُ اللَّهُ عَلَى مِنْخَرَيْهِ فِى النَّارِ.. ثُمَّ تَلاَ: قُل لاَّ أَسْأَلُكُمْ عَلَيهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى.

The Messenger of God, may God's prayers and peace be upon him, said: God, the Blessed and Exalted, created the group of prophets from different Tins (clays) and trees, but He created me and 'Alī from one tree, one origin and one clay. Therefore, I am the root and trunk of that tree, and 'Alī is the branch of the tree. Fāṭimah is the bond of the tree, Ḥasan and Ḥusayn are the fruits of the tree, and our Shiites are the leaves of the tree. Therefore, whoever holds himself to a tree by a branch will be saved, and whoever does not do so, will fall into the abyss of destruction. If a servant of God worships God for a thousand years between Safa and Marwah, and for another thousand years and another thousand years until he is crushed like an old and damaged musk, and with these acts of worship, he is not able to cultivate any of our love in his heart, his Lord will put him in the middle of the fire. Then the Holy Ḥaḍrat recited the verse of Mawadda, which says that Mawadda of the Ahl al-Bayt is the reward of the Prophet's mission.[74]

In "Tafsīr al- Ālūsī " from Ibn Jurayr, it is narrated from Abī Daylam that:

لَمَّا جِيءَ بِعَلِيِّ بن الحُسين رَضِىَ اللهُ تعالى عَنهُما أسيرًا فَاُقيمَ علَى دَرَجِ دِمَشقَ، قامَ رجلٌ من أهلِ الشَّامِ فقالَ: الحَمدُ لِلَّه الذَّى قَتَلَكم وَ استَأصلَكم. فقَالَ لَهُ رَضِىَ اللَّهُ تَعَالَى عَنهُ: أقَرَأْتَ الْقُرْءَانَ!؟ قَالَ: نَعَمْ. قَالَ: أقَرَأْتَ ءَالَ حم؟ قَالَ: نَعَمْ. قَالَ: مَا قَرَأْتَ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى؟ قَالَ: فَإِنَّكُمْ لأَنْتُمْ هُمْ؟ قَالَ: نَعَمْ.

Abī Daylam says: When Ḥaḍrat Sajjād (peace be upon him) was brought into Damascus while in captivity and placed in a high place on top of a staircase, a man from Syria said: Praise is due to God who killed your family and uprooted them. Ḥaḍrat said: Have you read Quran!? He said, "Yes." Then Imām said: Have you read Al-Ham?[75] He said: Yes. The Imām said: Have you not read this

verse from the Qur'an in which God addresses His Messenger to say: I do not ask you for any reward except that you be kind to my close relatives. The man said: Are you really the relatives of the Prophet? Imām said: Yes.[76]

It is mentioned in 'Irshād Mufīd that when the news of the martyrdom of Ḥaḍrat Sayyid al-Shuhadā, his children and companions reached Madinah, Umm Luqmān, the daughter of 'Aqīl bin Abī Ṭālib, went out while she had no hijab and her sisters (Umm Hānī, 'Asmā, Ramla and Zaynab) were with her. She was crying over her martyrs in Karbala and she recited these poems.

خَرَجَتْ امُّ لُقمانَ بنتُ عقيلِ بنِ أبی‌طالبٍ رحمةُ الله عليهم حينَ سَمِعَتْ نَعْیَ الحُسينِ عليه السَّلام حاسِرةً و معها أخواتُها: امُّ هانی و أسماءُ و رَمْلةُ و زينبُ، بناتُ عقيلِ بنِ أبی‌طالبٍ رحمةُ اللهِ عليهنَّ تَبْكی قَتْلاها بالطَّفِّ و هی تقولُ:

ما ذا تَقولون إن قالَ النَّبیُّ لَكم
ما ذا فَعَلتُم و أنتُم آخرُ الأمَمِ

بِعِترَتی و بِأهْلی بَعدَ مُفتَقَدی
مِنهُم اسارَی و قَتْلَی ضُرِّجوا بِدَمِ

ما كانَ هذا جَزائی إذ نَصَحتُ لَكُم
أن تَخلُفونی بِسوءٍ فی ذَوی رَحِمی.

What will you say in response to the Prophet if he says to you: You who are the last nation, why did you act like this?

After I left, how did you treat 'Itrat and my family? You captured some of them and killed others and stained them with blood.

It was not my reward that despite my compassion and goodwill for you, you behave badly towards my relatives.[77]

THE FOURTH SERMON: Friday, 9 Jumādā al-'Ūlā 1391 AH

بِسْمِ اللهِ الرَّحْمنِ الرَّحيم
الحَمدُ لِلّهِ ربِّ العالَمينَ و صلّى اللهُ علَى سيِّدِنا مُحمّدٍ و آلِهِ الطّاهِرين
و لَعنَةُ اللهِ علَى أعدائِهِم أجمَعين مِنَ الآنَ إلَى قِيامِ يومِ الدّين
و لا حَولَ و لا قُوّةَ إلاّ بِاللهِ العَليِّ العَظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

Allah the Wise said in Quran:

قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

Formerly, various interpretations of the Sunni masters were mentioned for this blessed verse and complete answers were given. According to them, the Imām of the commentators is Maḥmūd bin Umar Zamakhsharī, who died in 538 A H. In Tafsīr Kashshāf, he interprets the blessed verse, as we explained earlier, according to more frequent ḥadīths from Shia and Sunni about the love and affection of the Ahl al-Bayt and says: Whether the exception is connected (istithnā' muttaṣil) or disconnected (istithnā' munqaṭi'), Qurbā means the close kin of the Messenger of God.

The text of the translation of his phrase: It is permissible for the exception to be istithnā' muttaṣil (connected). That is, I do not ask you for anything except to like my relatives. This is actually not a wage or a reward, because the relatives of that Prophet are also their relatives, and Ṣilat al-raḥim is necessary for this reason. further it is permissible for the exception to be munqaṭi'. That is, I have never asked you for a reward, but I am asking you to be kind to my relatives, who are also your relatives, and not harm them.

Then he says: If you should ask, why is it not mentioned in the verse " إلا مودة القربى Al-Mawadda fī al-Qurbā" or "إلا المودة القربى Al-Mawadda li al-Qurbā"? And what is the meaning of"إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى ", I answer: Because the word "في fi" is for the repository (al-ẓarfīyah) in the verse, and Ahl al-Bayt is the place and the abode of love.

Of course, the meaning that "في Fi" brings to the sentence, " ل, Lam" does not, if you say: "إلا المودة القربى" because here, Lam is related to Mawadda, but "Fi" is related to Maḥdhūf (the omitted), like when you say:

المالُ فی الکیس.

The money is in the bag.

Therefore, its fate becomes like this:

إلاّلمودّةَ ثابتةً فی القُربی و مُتمکنةً فیها.

Except for affection that is constant and established in the near kinship.

Then he says: Qurbā is an infinitive, like Zulfā and Bushrā, which mean qarābah (kinship), and the meaning of ahl-qarābah is aqribā (relatives).[78] Then he begins to state the ḥadīths about the the verse and other verses which show the love of the Ahl al-Bayt of the Messenger of God.

It can be seen that Zamakhsharī interprets the verse in such a way that Muslims should make Ahl al-Bayt the place and abode of their love and establish themselves in those holy entities.

According to the Muslim and Mutawātir ḥadīths that Shia and Sunni narrate from the Messenger of God, the Prophet said:

مَثَلُ أهلِ بَیتی کمَثَلِ سَفینَةِ نُوحٍ مَنْ رَکبَ فیها نَجی و مَنْ تَخلّفَ عَنْها غَرِق.

The example of my household among you is like Noah's Ark, whoever boards it will survive and whoever misses it will drown.[79]

There is no doubt that anyone who boarded Noah's ark was safe, and anyone who did not was doomed. In the global storm and the waves of heavenly and earthly calamities, when the wind and rain were threatening, Noah's ark was the only means of salvation. It was unique, so strong and stable that it did not break in the storm. The storm and flood destroyed the houses and even the people who had taken refuge on the mountain, like Noah's son, were caught in the flood.

The prophet of Islam (Ḥaḍrat Khātam al-Anbīya and al-Mursalin, the seal of the Prophets and messengers), peace and blessings be upon him and his family, the light of truth, and the savior of the world of humanity from the vortex of ignorance, pride, arrogance, denial, lust, and anger, had understood this matter with the insight of his enlightened heart. He moved people from the darkness of selfishness to the safety of God's worship.

ما زاغَ الْبَصَرُ وَ ما طَغی لَقَدْ رَأی مِنْ آیاتِ رَبِّهِ الْکُبْری.

The sight [of the Prophet] did not swerve, nor did it transgress [its limit]. He certainly saw the greatest signs of his Lord.[80]

Ḥaḍrat Amīr Al-Mu'minīn, peace be upon him, who was born in Bayat Al-Ḥarām, was raised by the Prophet and did not prostrate to an idol for a moment.

He was the first person who converted to Islam and followed the Holy Prophet in all stages, in seclusion and exile, in expatriation and in wars. In terms of science, knowledge, divine secrets, educating people and bringing them to the highest human status and salvation, he was like the Holy Prophet. He was the gate of the city of knowledge and the city of wisdom of the Prophet, as he said:

وَلَقَدْ كُنْتُ أَتَّبِعُهُ اتِّبَاعَ الْفَصِيلِ أَثَرَ أُمِّهِ، يَرْفَعُ لِي فِي كُلِّ يَوْمٍ مِنْ أَخْلَاقِهِ عَلَمًا وَيَأْمُرُنِي بِالاقْتِدَاءِ بِهِ.

I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it.[81]

Islam is indebted to the efforts and sacrifices of that Ḥaḍrat, and as the Messenger of God himself said:

خُلِقْتُ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ.

I and ʻAlī were created from one tree.[82]

Ḥaḍrat ʻAlī said in Nahj al-Balāghah:

وَأَنَا مِنْ رَسُولِ اللهِ كَالصِّنْوِ مِنَ الصِّنْوِ وَالذِّرَاعِ مِنَ الْعَضُدِ.

My relationship with the Messenger of Allah is that of one branch with another, or of the forearm with the upper arm.[83]

In short, Ḥaḍrat ʻAlī is the soul, spirit and nafs of the Prophet, and he is the brother and sirr[84] of the Messenger of God.

Also, Ḥaḍrat al-Ṣiddīqah Al-Kubra (the greatest truthful), Fāṭimah al-Zahrā, who is the sirr of her father and the inheritor of the truths and spirituality of his virtues and perfections, and Ḥasanayn, peace be upon them, the two Sayyid of the youth of heaven, and the descendants of those nobles who carry the banner of Wilāyah and Maqām Maḥmūd (a praised permanent and glorified status), are all like Noah's Ark.

Whoever loves them with all his heart and soul and follows them in all the vital affairs of this world and the hereafter, outwardly and inwardly, and respects their traditions, will be safe from material and spiritual difficulties and will reach a safe place. Whoever transgresses, the waves of evil and carnal thoughts and vulnerable and misleading whims surround him from all sides and close the way of salvation to him. Therefore, anyone who wants to befriend him becomes his enemy until finally he perishes in the midst of countless sufferings of selfishness and goes to hell.

Imām Fakhr al-Rāzī says in his commentary: I heard from some of the

narrators that the Messenger of God said:

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ، مَنْ دَخَلَهَا نَجَى، وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

The example of my household among you is like Noah's Ark, whoever boards it, will survive and whoever misses it, will drown.

Also, the Messenger of God said:

أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمُ اقْتَدَيْتُمُ اهْتَدَيْتُمْ.

My companions are like stars, follow each one of them and you will be guided.

And now we are in the sea of duty, and the waves of doubts and lusts are rising. The one who wishes to travel the sea, needs two things: a ship without flaws and without holes, and the other is bright stars. When the traveler sits on the ship and looks at the bright stars, the hope for health increases. Also, our companions, the Sunnis, are in the ship of Prophet Muḥammad, and they have fixed their eyes on the stars of the Prophet's companions. We hope from God that they will achieve good health and happiness in this world and the hereafter. [85]

This is the end of Fakhr al-Rāzī's words.

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Ālūsī in his Tafsīr also quotes this matter from Tafsīr Imām Fakhr and likes it.[86]

In short, they say that Ahl al-Bayt as the Ark of Noah are not sufficient. Loving and following the Ahl al-Bayt alone does not help, because the Holy Prophet also said that my friends and companions are like the stars in the sky, and if you follow any of them, you will find the way. Therefore, one should adhere to the way of the companions and follow them because they are the stars of the sky. It is not useful to sit in a ship alone, but to travel by the guidance of the stars.

However, this argument is invalid from several points of view and is nothing more than a sophistry, because first of all, the narration "My Companions are like the stars" is a fake and is not found in any Shia book, and it does not have an authentic document in Sunni traditions either.

After the death of the Messenger of God, they removed the path of guidance from the people and separated them from the family of the Prophet and the Ahl al-Bayt.

Despite the thousands of narrations from the Messenger of God in the virtues of Amīr Al-Mu'minīn, peace be upon him, because they wanted to take over the leadership of Muslims, they forged a narration from the Messenger of

God. With this narrative, they wanted to cover their violations and deviations, unaware that analytical history and critical research leave no reputation for their absurdities.

The late Majlisī, after narrating many ḥadīths from the Messenger of God about the caliphate and the guardianship of Amīr Al-Mu'minīn, peace be upon him, narrates from Fakhr Rāzī a narration by Ibn 'Abbās in the interpretation of the verse:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

You are only a warner, and for every people is a guide. (Quran 13:7)

Ibn 'Abbās says: The Messenger of God, may God's prayers and peace be upon him, placed his hand on his chest and said: I am the bearer of good news and the warner of God's punishment. Then he pointed to the shoulder of Amīr al-Mu'minīn 'Alī bin Abi Ṭālib and said: You are the leader and guide! O 'Alī! With the blessing of your existence, those who wish to be guided, will be guided.[87]

After explaining this narration, he says:

و بهذه الأخبار يظهر أنّ حديث: أصحابي كالنّجوم بأيهم اقتديتم اهتديتم، من مفترياتهم كما اعترف بكونه موضوعا شارح الشفا و ضعّف رواته، و كذا ابن حزم و الحافظ زين الدّين العراقي، و سيأتي القول في ذلك إن شاء الله تعالى.

And through this news, it becomes clear that the ḥadīth of "The Companions of the Stars" is one of the slanders of the Sunnis that they made up and attributed to the Prophet. The writer of al-Shifā admitted that it was fabricated, and the narrators considered it weak, and Ibn Ḥazm and Al-Ḥāfiẓ Zayn al-Dīn 'Abd al-Raḥim al-'Irāqī also admitted this matter.

Secondly, the hadith which says that one should follow the Companions is in clear contradiction with the verses of the Qur'an. The Holy Qur'an considers the permissibility of obedience only to prophets, infallible Imāms, and 'Awliyā'Allāh (those vested with the authority of Allah) who are free from any kind of sensual and self-desires.

The Qur'an does not consider it permissible to follow those who have not left carnal desires behind and whose hearts have not been illuminated by the light of God. This issue applies especially to the Sharī'ah jurisdiction, religious leadership, public leadership, and the caliphate of the Messenger of God. Here I bring some examples from the verses of the Qur'an: Firstly, God commands man to follow only the path of those who have turned to God and surrendered their hearts to God.

وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ .

follow the way of those who turn back to Me [in repentance].[88]

Secondly, the word "leader" in the Qur'an is associated with his submission to God's command, and it is necessary for the leader to be guided by God. In Surah Anbīyā, after describing the situations of Abraham, Lot, Isaac, and Jacob, God says:

وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ .

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.[89]

Therefore, Imāmate and leadership are inherent in God's guidance. The Prophet Moses was sent to Israelites with the Holy Book and God made him the light of their guidance.

وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوقِنُونَ .

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.[90]

Thirdly, God says through Istifhām Taqrīrī (a question which makes one confess or a question that seeks acknowledgement):

أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ .

So, is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?[91]

Here, God differentiates those who guide to the truth and those who do not have intrinsic or inspired guidance but have been guided by others. Therefore, it is clear that the first category, who only deserve to guide people to the truth, are individuals whose guidance is intrinsic and inspired. Their hearts are illuminated by God's light, and they distinguish between truth and falsehood with the power of inspiration.

Fourthly, it is mentioned in three places in the Qur'an that:

وَ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ.

And whoever Allah guides - he is the [rightly] guided.[92] (Quran 17:97)

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ.

He whom Allah guides is the [rightly] guided.[93] (Quran 18:17)

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي.

Whoever Allah guides - he is the [rightly] guided.[94] (Quran 7:178)

It is clear that the one who has not found the way himself, cannot guide misguided people.

Can a person who has not seen the effect of God in all beings as oneness and is imprisoned in a cage of illusions and selfishness, be able to lead people to God? Can he make the blind people see and lead on the road of salvation and monotheism?

قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ.

Say, "Is the blind equivalent to the seeing? Then will you not give thought?"[95]

Fifth, God says to his prophet:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا.

And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.[96]

It is clear that although it is addressed to the Prophet, the standard of address is general and it is necessary for every Muslim to avoid following those whose hearts are oblivious to the remembrance of God and who follow the whims of the soul, whether they are among the companions of God's Messenger or not. Should we follow some of the companions of the Messenger of God who act according to whims of the nafs?

God says:

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.[97]

God knows those who follow the whims of the soul as the most misguided people, and in this matter, there is no difference between companions or non-companions. According to the clear text of the Qur'an, they are misguided, and of course, the misguided cannot guide people. Did the Holy Prophet say to follow the example of my companions and make them your leaders to guide you?

Among the Companions, there were worthy, faithful, and open-minded people, and there were also misguided and hypocritical people. There were also ordinary individuals who had believed but the faith had not penetrated into their hearts. Despite the fact that they are divided into these types, did the Messenger of God say to the people, "If you follow the example of my companions, you will understand the path of perfection and attain salvation and prosperity?"

Here, I state some of the ḥadīths and events that indicate the greatness of the soul and the exaltation of dignity and status of some of them, as well as the ḥadīths and events about the weakness of faith or hypocrisy of some of them. Of course, in the verses of the Qur'an, God has praised some of them in various cases. Here are just a few examples of ḥadīths that have been expressed in their grace and honor.

First: It has been narrated from Shaykh Ṭūsī's 'Amālī with his connected documents from Ḥaḍrat Bāqir, peace be upon him, that:

قَالَ: صَلَّى أَمِيرُالْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِيطَالِبٍ عَلَيْهِ السَّلَامُ بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ، فَلَمَّا انْصَرَفَ وَعَظَهُمْ فَبَكَى وَ أَبْكَاهُمْ مِنْ خَوْفِ اللَّهِ تَعَالَى. ثُمَّ قَالَ: أَمْ وَاللَّهِ لَقَدْ عَهِدْتُ أَقْوَامًا عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ ءَالِهِ وَ إِنَّهُمْ لَيُصْبِحُونَ وَ يُمْسُونَ شُعْثًا غُبْرًا خُمْصًا بَيْنَ أَعْيُنِهِمْ كَرُكَبِ الْمِعْزَى، يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَ قِيَامًا، يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَ جِبَاهِهِمْ، يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَاكَ رِقَابِهِمْ مِنَ النَّارِ. وَاللَّهِ لَقَدْ رَأَيْتُهُمْ وَ هُمْ جَمِيعٌ مُشْفِقُونَ مِنْهُ خَائِفُونَ.

Ḥaḍrat Bāqir (peace be upon him) said: Ḥaḍrat Amīr al-Mu'minīn (peace be upon him) led the morning prayer with the people in Iraq. After finishing the prayer, he preached to them. He cried himself and made the people cry out of fear of God. Then he said: By God, I was in covenant with a group of Companions during the time of the Messenger of God. Their faces were dusty, their hair was uncombed, and their stomachs were empty of food due to the intensity of worship and continuous jihad. The intensity and frequency of prostration between their two eyes in the forehead, like the knees of a goat, was evident from the effect of contact with the ground. At night, they prostrated and stood up plenty. Constantly, sometimes they stood up and prayed, and sometimes they went to long prostrations, and their work was one of these two. They prayed to God asking Him to save them from hell fire. I swear to God, I saw them united in heart and all of them were afraid of God.[98]

Second: In Nahj al-Balāghah, it is mentioned:

لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَءَالِهِ وَسَلَّمَ فَمَا أَرَى أَحَدًا مِنْكُمْ يُشْبِهُهُمْ؛ لَقَدْ كَانُوا يُصْبِحُونَ شُعْثًا غُبْرًا قَدْ بَاتُوا سُجَّدًا وَ قِيَامًا يُرَاوِحُونَ بَيْنَ جِبَاهِهِمْ وَ خُدُودِهِمْ وَ يَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ، كَأَنَّ بَيْنَ أَعْيُنِهِمْ رُكَبَ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ، إِذَا ذُكِرَ اللَّهُ سُبْحَانَهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبُلَّ جُيُوبَهُمْ وَ مَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ خَوْفًا مِنَ الْعِقَابِ وَ رَجَاءً لِلثَّوَابِ.

I swear to God that I have truly seen the companions of Muḥammad, may God bless him and grant him peace, and I do not see any of you resembling them. When morning came, their hair was messy and dusty from the intensity of worship, and they had spent the whole night in worship. Sometimes they put their foreheads and sometimes their faces on the ground, and they stood in the altar of worship like a piece of fire. They were alive and fervent in the hope of resurrection and meeting God. They prostrated so much that their foreheads were covered with calluses. When God's name was mentioned, their tears would flow so much that their necks would become wet, and like a tree during a strong wind on a stormy day, their bodies would shake from the fear of God's punishment and the hope of reward.[99]

Third: It has been narrated from Ṭabarī that:

رُوِيَ أَنَّهُ لَمَّا نُسِخَ فَرْضُ قِيامِ اللَّيلِ طَافَ النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَ آلِهِ بِبُيُوتِ أَصْحَابِهِ لِيَنْظُرَ مَا يَصْنَعُونَ حِرْصًا عَلَى كَثْرَةِ طَاعَاتِهِمْ فَوَجَدَهَا كَبُيُوتِ الزَّنَابِيرِ لِمَا سَمِعَ مِنْ دَنْدَنَتِهِمْ بِذِكْرِ اللهِ وَ التِّلَاوَةِ.

It has been narrated that when the duty of night prayer was removed from the Prophet's companions, the Prophet went to his companions at night to see what they were doing due to his great interest and love for their worship. He saw all of them awake, and in their houses, the sound of prayers, recitation of the Qur'an, and remembrance of God resounded like the sound of bee houses.[100]

Fourth: In Nahj al-Balāghah, Amīr al-Mu'minīn (peace be upon him) says:

أَينَ إِخْوَانِيَ الَّذِينَ رَكِبُوا الطَّرِيقَ وَ مَضَوْا عَلَى الْحَقِّ!؟ أَينَ عَمَّارٌ!؟ وَ أَينَ ابْنُ التَّيِّهَانِ!؟ وَ أَينَ ذُوالشَّهَادَتَينِ!؟ وَ أَينَ نُظَرَاؤُهُمْ مِنْ إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى الْمَنِيَّةِ وَ أُبْرِدَ بِرُءُوسِهِمْ إِلَى الْفَجَرَةِ!؟

Where are my brethren who took the (right) path and trod in rightness. Where is 'Ammār? Where is Ibn at-Tayyahān? Where is Dhu'sh-Shahādatayn? And where are others like them from among their comrades who had pledged themselves to death and whose (severed) heads were taken to the wicked enemy.[101]

Ḥaḍrat 'Alī mentions 'Ammār Yāsir, Ibn Tayyahān (Malik bin al-Tayyahān, who was the nickname of Awa Abu Al-Haytham) and Abu 'Ammārah Khuzaymah bin Thabit Anṣārī Ossi, whose witness was counted by the Messenger of God equivalent of two men. These were among the senior companions in the battle of Ṣiffīn, and Ḥaḍrat 'Alī (peace be upon him) was saddened by their loss and martyrdom.

Then Amīr al-Mu'minīn wiped his hand over his auspicious, honored beard and wept for a long time. Then he continued:

أَوْهِ! عَلَى إِخْوَانِيَ الَّذِينَ تَلَوُا الْقُرْءَانَ فَأَحْكَمُوهُ، وَ تَدَبَّرُوا الفَرْضَ فَأَقَامُوهُ، أَحْيَوُا السُّنَّةَ وَ أَمَاتُوا الْبِدْعَةَ، دُعُوا لِلْجِهَادِ فَأَجَابُوا، وَ وَثِقُوا بِالْقَائِدِ فَاتَّبَعُوهُ.

Oh, my brothers who read the Qur'an with care and established its foundation, and looked at the duties with care and insight and established them, revived the Sunnah of the Messenger of God and the Sharia, and destroyed innovation. When they were called to Jihad they responded. They trusted their leader and followed him.

These people were among the valuable companions of the Messenger of God who fought with the sword alongside Ḥaḍrat ʿAlī and surrendered their lives with their steadfast faith until the last moment.

The other group of companions who did not reach the stage of certainty, their faith was superficial and sometimes accompanied by hypocrisy. They were different and the Qur'an and ḥadīths reveal some of their conditions. I mention some of the narrations as evidence and examples: Firstly, in the interpretation of the blessed verse below, it is mentioned that Jābir bin ʻAbdullāh Anṣārī narrated that a caravan entered Madinah and we were praying Friday prayers with the Holy Prophet, peace and blessings of God be upon him. As soon as the people heard the sound of the caravan, they all stopped praying and went out and no one remained in the mosque except twelve people, of whom I was one. Then God revealed this verse.

وَإِذا رَأَوا تِجارَةً أَوْ لَهْواً انْفَضّوا إِلَيْها وَتَرَكوكَ قائِماً.

But when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing.[102]

At that time, it was customary for caravans to bring all kinds of food, clothes, etc., and upon entering Medina, they would beat the drum to inform the people. As soon as the convoy arrived, people rushed to buy essential items before they ran out.

Coincidentally, on a Friday, when the Messenger of God was praying Friday prayer[103]or giving a sermon for Friday prayer[104] , a convoy entered with the sound of a drum. The worshipers during the prayer or the listeners of the Prophet's sermon, ran out of the mosque and reached Baqīʻ, which was the first entry point of the caravan. No one remained in the mosque except twelve, eleven or eight people.[105]

At the same time, the verse was revealed that: When they heard the sound of the drum, they all went towards it at once, and quickly emptied the mosque and left you standing. O Prophet! Say, "What is with God is better than this trade and God is the true Sustainer."

Then the Prophet turned to the few people left and said:

لَوْ تَتابَعْتُمْ حَتّى لا يَبْقى أَحَدٌ مِنْكُمْ لَسالَ بِكُمُ الْوادي ناراً.

If you had gone after them and there was not a single person left in the mosque, the burning fire would have come to you from the desert and destroyed

everyone.[106]

Here the indifference of some of the Companions towards the Messenger of God is evident and how much they were interested in business and entertainment.

Secondly, the commentaries have written that in the Battle of the Trench, when ʻAmr b. ʻAbdiwudd drove his horse from the ditch and threw his spear to the ground in front of the army of the Messenger of God and called for a fighter, no one except Amīr al-Mu'minīn (peace be upon him) was ready to defend the army. Everyone considered themselves weak. The scene of the war was very terrifying. All the allied tribes and parties had risen against the Messenger of God, and the area around Medina was surrounded by them. The bravest rider of them, who was equal to a thousand riders, crossed the ditch and called for a fighter. It was here that the color faded from the faces of the companions, their faces became pale, their hearts pounded, and their souls were about to leave their bodies due to the intensity of fear. They mistrusted God and considered the promise of victory that they had heard from the Holy Prophet to be invalid.

وَ إِذْ زاغَتِ الْأَبْصارُ وَ بَلَغَتِ الْقُلُوبُ الْحَناجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَ زُلْزِلُوا زِلْزالاً شَدِيداً.

And when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking.[107]

Some companions who had hypocrisy in their hearts said: All the promises of God and the Messenger of God have become invalid.

وَ إِذْ يَقُولُ الْمُنافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ ما وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلاَّ غُرُوراً.

And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion,"[108]

Also, some people of Madinah turned to the crowd and said: O people of Yathrib (people of Madinah), there is no place for you to linger here. Return to your home immediately. A group of those who were ashamed to return, went to the Messenger of God and sought an excuse. They asked permission to return on the pretext that their houses do not have a guardian and their families are alone. At such an important time, they left the holy presence of the Prophet alone. God says that their houses were not unattended, but they intended to escape from the war.

وَ إِذْ قالَتْ طائِفَةٌ مِنْهُمْ يا أَهْلَ يَثْرِبَ لا مُقامَ لَكُمْ فَارْجِعُوا وَ يَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنا عَوْرَةٌ وَ ما هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلاَّ فِراراً.

And when a faction of them said, "O people of Yathrib, there is no stability

for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.[109]

In such a situation, some of the Companions said that the enemies are only at war with Muhammad. We must hand over Muḥammad to them and go to safety. At this time, the Prophet read the sermon three times and called the people to jihad, defense, and fight against ʻAmr b. ʻAbdiwudd. No one stood up to confront ʻAbdiwudd except Amīr al-Mu'minīn, peace be upon him, who expressed his readiness. Finally, Ḥaḍrat ʻAlī asked for permission from the Messenger of God and killed the enemy and the victory was achieved. In this matter, Shia and Sunni agree and all acknowledge its authenticity.

Third: Commentaries have written that the Messenger of God promised his companions, the conquest of Mecca.[110] In the sixth year of Hijrah, in the month of Dhu al-Qa'dah, with a group of companions, they set off from Madinah towards Mecca with the intention of circumambulating the House of God. They had camels for sacrifice, and they performed iḥrām[111], until they reached Hudaybiyyah land near Mecca.

When the Quraysh infidels realized the Prophet's intention, they strictly prevented the Prophet and the Muslims from entering. War and conflict were about to break out. After many conversations that their leaders had with the Prophet, they realized that the Prophet had no intention of war. He and the Muslims in the state of iḥrām had a camel for sacrifice and intended to circumambulate the House of God. Meanwhile, a peace treaty (The Treaty of Hudaybiyyah) was written between them and the Messenger of God in Hudaybiyyah.[112]

Among its clauses was that there would be no war between the parties for ten years and that each of the companions would be safe to go to Mecca for Hajj and Umrah. One of the conditions was that the Prophet would not enter Mecca that year and go to Hajj the following year.

A peace agreement was signed, and it was decided that the Holy Prophet, may God bless him and grant him peace, should return to Medina with the Muslims. The Prophet ordered the Muslims to shave their heads and sacrifice their camels, thereby leaving iḥrām.[113]

This issue was not pleasant for many companions, and they were not ready to sacrifice camels and shave their heads in the middle of the desert.

قَالَ رَسُولُ اللَهِ صَلّى اللَهُ عَلَيهِ وَءَالِهِ وَسَلَّمَ لأَصحَابِهِ: انحَرُوا بُدنَكُم وَ احلِقُوا رُءوسَكُم. فَامتَنَعُوا وَ قَالُوا: كَيفَ نَنحَرُ وَ نَحلِقُ وَ لَم نَطُف بِالبَيتِ وَ لَم نَسعَ بَينَ الصَفَا وَ المَروَةِ؟! فَاغتَمَّ رَسُولُ اللَهِ صَلّى اللَهُ عَلَيهِ وَ ءَالِهِ مِن ذَلِکَ وَ شَکَی ذَلِکَ إلَى أُمِّ سَلَمَةَ. فَقَالَت: يا رَسُولَ اللَهِ! انحَر أَنتَ وَ احلِق. فَنَحَرَ رَسُولُ اللَهِ وَ حَلَقَ، فَنَحَرَ القَومُ عَلَى حَيثُ يَقِينٍ وَ شَکٍ وَ ارتِيابٍ.

The Prophet ordered his companions to sacrifice camels and shave their

heads. The Companions refused and transgressed and said: O Prophet of God! How can we sacrifice and shave our heads when we have not yet circumambulated the house of God and we have not tried between the two mountains of Safa and Marwah?! In the middle of this desert, without performing these acts of worship, shaving the head, and making sacrifices and coming out of iḥrām is impossible.[114]

The Messenger of God was very saddened by the refusal of the Companions and expressed his complaint to Umm Salama. Umm Salama said, O Messenger of God, sacrifice a camel and shave your head. The Prophet sacrificed a camel and shaved his head, but many of his companions did not shave their heads and only made excuses.

Due to their doubt about the Prophecy of the messenger of God, they abandoned his order. The Prophet prayed three times for those who had shaved their heads and did not pray for others. Every time they asked him to pray for others, he refused, until finally, according to their request, he prayed for them as well. When they asked him why he prayed only for those who had shaved their heads, he said, "Because they did not doubt."[115]

The peace treaty had not yet been written, when 'Umar bin Al-Khattab went to Abu Bakr and complained about this incident and said: Is this man a messenger? Isn't it God who does such and such? Then 'Umar went to the Prophet and said: Aren't you the Prophet? He said: Yes, I am? So, why did you sign this treaty and peace that humiliates us? Ḥaḍrat said: Yes, I am God's Messenger, and I will never oppose His order and He will help me.[116]

'Umar said: Didn't you promise us that we will go to Mecca soon and do ṭawāf? He said: Did I say that this year we are going to circumambulate? 'Umar said: No, you didn't say that. The Prophet said: You will go to Mecca and perform Ṭawāf. 'Umar said: From the day I converted to Islam until that day, I did not doubt the Prophet's prophethood, but on that day I doubted.[117]

They were among the companions of the Messenger of God who doubted the Prophet and refused to shave their heads and rebelled against the explicit text and order of that Prophet.

Fourth: From the book "Dalā'il al-Nubuwwah" by Abū Bakr Aḥmad Bayhaqī, with the chain of transmission, he narrates from Abu al-Aswad from 'Urwah that: When the Messenger of God decided to return to Madinah after the expedition of Tabuk, a group of his companions planned to kill him with a trick. They planned to attack in the middle of night and make the Prophet's camel run away, so that he dies in Aqaba (a narrow road on top of the mountain, which is on one side of the mountain and on the other side is a deep valley).

'Ammār Yāsir by the order of the prophet moved on foot and took the reins of the Prophet's camel. Ḥudhayfah b. al-Yamān was careful from behind and pushed the camel forward. 'Ammār was leading the camel from the front and Ḥudhayfah from behind. Suddenly, in the darkness of the night, a loud noise was heard, and that group of hypocrites presented themselves to the Prophet. The

Prophet became angry and ordered Ḥudhayfah to look behind and identify them.

Ḥudhayfah struck their horses and camels with a stick in his hand. He saw a group masked so as not to be recognized. To avoid detection, they quickly disappeared into the crowd passing through the middle of the valley.[118]

Ḥudhayfah returned and presented himself to the Messenger of God. The Prophet said: O Ḥudhayfah! Make the camel go faster. The Prophet said 'Ammar: Move fast. 'Ammar and Ḥudhayfah hurried to get the Messenger of God safely through Aqaba and waited for the people who were moving through the valley to arrive.

The Prophet said to Ḥudhayfah: O Ḥudhayfah! Did you recognize anyone? He said: It was dark, and they also had veils on their faces, but I recognized two of them. Ḥaḍrat said: Do you know what their intention was? He said: No, O Messenger of God! Ḥaḍrat said: They planned to throw me into the valley when we were moving in the darkness of the night. 'Ammār and Ḥudhayfah said: O Messenger of God! When the rest of the Companions arrive from the valley, won't you order them to behead these hypocrites? Ḥaḍrat said: I don't want people to say that Muḥammad started shedding the blood of his companions.

Then the Prophet introduced the hypocrite to Ḥudhayfah. In the book of 'Abān b. 'Uthmān, it is mentioned that there were twelve, seven of whom were from Quraysh.[119]

In this context, a tradition has been narrated from "Kāfī" on the authority of descendants of Ḥaḍrat Ṣādiq or Ḥaḍrat Bāqir, peace be upon them, who said:

قَالَ رَسُولُ اللَهِ صَلَّى اللَهُ عَلَيهِ وَءَالِهِ وَسَلَّمَ: لَوْلاَ أَنَّى أَكرَهُ أنْ يقَالَ إنَّ مُحَمَّدًا (صَلَّى اللَهُ عَلَيهِ) وَءَالِهِ اسْتَعَانَ بِقَوْمٍ حَتَّى إذَا ظَفِرَ بِعَدُوِّهِ قَتَلَهُمْ، لَضَرَبْتُ أَعْنَاقَ قَوْمٍ كثِيرٍ.

The Messenger of God said: If I did not fear and dislike it being said about me that Muḥammad sought help from a group and when he found victory over his enemy he killed them, I would have killed many people.[120]

The fifth is about the escape of the companions in the battle of Ḥunayn. In Ḥunayn, when a fierce war broke out between the Muslims and the Hawāzin tribe, all but ten people fled, leaving the Messenger of God alone. First, the Banu Salim tribe, who were from the Anṣār, fled, and then the rest of the Companions. Only Amīr al-Mu'minīn and a few people were engaged in fighting. The fugitives, while running away, did not turn their faces towards the Messenger of God.

'Abbās, the Prophet's uncle, held the bridle of the Prophet's mule on the right side and Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib protected him from the left side. The Messenger of God shouted, "O people of the Anṣār! I am the Messenger of God, come to me", but no one remained.

Nasība, the daughter of Ka'b Māziniyyah, filled her fists with dirt and sprinkled it on the faces of the fugitives and said: Where are you fleeing? Shame on you; are you running away from God and the Messenger of God? Nasība said to 'Umar: O 'Umar! What are you doing? What does run away mean? 'Umar said: Running away is God's command.

When the Messenger of God saw the Companions escaping from war, he ran towards 'Alī ibn Abi Ṭālib and saw him defending and fighting with his drawn sword. The Prophet said to 'Abbās:

اصْعَدْ هذا الظَّرِبَ وَ نادِ: يا أَصْحابَ سُورَةِ الْبَقَرَةِ! وَ يا أَصْحابَ الشَّجَرَةِ! إِلى أَيْنَ تَفِرُّونَ!؟ هذا رَسُولُ اللهِ! ثُمَّ رَفَعَ رَسُولُ اللهِ يَدَهُ فَقالَ: اللّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكى وَ أَنْتَ الْمُسْتَعانُ. فَنَزَلَ عَلَيْهِ جَبْرَئيلُ فَقالَ: يا رَسُولَ اللهِ! دَعَوْتَ بِما دَعا بِهِ مُوسى حَيْثُ فَلَقَ لَهُ الْبَحْرَ وَ نَجّاهُ مِنْ فِرْعَوْنَ.
ثُمَّ قالَ رَسُولُ اللهِ لِأَبي سُفْيانَ بْنِ الْحارِثِ: ناوِلْني كَفّاً مِنْ حَصىً. فَناوَلَهُ فَرَماهُ في وُجُوهِ الْمُشْرِكينَ ثُمَّ قالَ: شاهَتِ الْوُجُوهُ! ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّماءِ وَ قالَ: اللّهُمَّ إِنْ تَهْلِكْ هذِهِ الْعِصابَةُ لَمْ تُعْبَدْ وَ إِنْ شِئْتَ أَنْ لا تُعْبَدَ لا تُعْبَدْ.
فَلَمّا سَمِعَتِ الْأَنْصارُ نِداءَ الْعَبّاسِ عَطَفُوا وَ كَسَرُوا جُفُونَ سُيُوفِهِمْ وَ هُمْ يَقُولُونَ: لَبَّيْكَ! وَ مَرُّوا بِرَسُولِ اللهِ وَ اسْتَحْيَوْا أَنْ يَرْجِعُوا إِلَيْهِ وَ لَحِقُوا بِالرّايَةِ.

Go up this mountain and shout: O Aṣḥāb of Surah Al-Baqarah! And O Aṣḥāb al-shajarah! Where do you run away? This is God's Messenger.[121] Then the Messenger of God raised his hands in supplication and said: O Lord! The praise is for your holy Essence and the complaint is brought to you. You are the only place of support and help. Gabriel descended and said: O Messenger of God! You prayed the prayer of the Prophet Moses when God parted the sea for him and saved him from Pharaoh. Then the Prophet said to Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib, who was his cousin: Give me a handful of these sands. He then sprinkled them on the faces of the polytheists and said, "These faces are ugly!" Then the Prophet raised his head to the sky and said: God! If this community of Muslims perishes, they will no longer worship you, and if you want someone not to worship you, you are the All-Knowing.

When the Anṣār heard the voice of 'Abbās, they turned back and stopped running. They broke the scabbards of their swords and said labayk (Here we are! at your service!). They passed by the Messenger of God but were too shy to present themselves. Muslims were victorious and this verse was revealed:

لَقَدْ نَصَرَكُمُ اللّهُ في مَواطِنَ كَثيرَةٍ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضاقَتْ عَلَيْكُمُ الْأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرينَ.

Allah has already given you victory in many regions and [even] on the day

of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.[122&123]

The behavior of the Companions in these five cases was an example of their long series of oppositions with the Holy Prophet, may God bless him and grant him peace, and they had independent votes on many issues.

In times of peace, when their personal interests were not endangered, they remained silent and at other times, they expressed their opinion against the Prophet. During the war, uncertainty and anxiety prevailed over them, and sometimes they intended to kill the Holy Prophet and doubted his prophethood. In the midst of war, in the most dangerous times, they would leave that Prophet alone and run away in fear to save their lives.

Is the ḥadīth "companions as stars" correct? Were some of the companions "stars of the sky"?! Did the Prophet say that if you follow each of them, he will guide you?! The verses of the Qur'an blame the believers in many cases and reprimand some of the Companions for their mistakes, and in some of the verses it severely threatens them and consider following falsehood as reprehensible and ugly. So, how is it possible for the Holy Prophet to encourage people to follow ṣaḥābah (the Companions)? It is possible that someone has an illusion that the Prophet praised the good companions and called them the stars of the sky and invited people to follow them, but this illusion is not correct, because: Firstly, in the sentence that the Sunnis narrate from the Prophet (. بِأَيِّهِمْ اِقْتَدَيْتُمْ اِهْتَدَيْتُمْ....), the word companions, which is plural, has a general expression. That is, all my companions are stars, and if you follow each of them, you will be guided.

Secondly: Whoever is familiar with the spirit of the Qur'an and the life of that Prophet, knows that the Qur'an considers the title of obedience and following to be true and exclusive to the truth. The Qur'an never invites to follow another title in any case without presenting the truth and identifying the truth.

In addition, the great Sunni scholars in their books and letters have narrated stories from the Messenger of God himself, which indicate the sin and error of some of the Companions.

'Allāmah Amīnī, God bless his soul, says: In His holy book, in many verses, God The Exalted, introduces a group of companions as hypocrites and their return to the opinion of the era of ignorance. Don't forget what is mentioned in the Ṣaḥīḥ and Musnad of Sunnis about them. Then he says: It is stated in Ṣaḥīḥ Bukhārī that:

إِنَّ أُنَاسًا مِنْ أَصْحَابِهِ صَلَّى اللّٰهُ عَلَيْهِ [وَآلِهِ] وَسَلَّمَ يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَيَقُولُ: أَصْحَابِي، أَصْحَابِي! فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ .

A group of the companions of the Messenger of God, peace and blessings

of God be upon him and his family, will be dragged to Hell on the Day of Judgment and the Prophet will shout: My companions, my companions! They will answer the prophet: Since you left the world and separated from them, they became apostates and continuously returned to the opinions and thoughts of ignorance.

It is stated in another Ṣaḥīḥ:

لَيُرْفَعَنَّ رِجَالٌ مِنْكُمْ ثُمَّ لَيُخْتَلَجُنَّ دُونِي فَأَقُولُ: يَا رَبِّ! أَصْحَابِي! فَيُقَالُ: إِنَّكَ لاَتَدْرِي مَا أَحْدَثُوا بَعْدَكَ.

The Prophet said to his companions: They are abducting a group of you in front of me and I am saying: O my Lord! What happened to these companions of mine? It is addressed: O Muḥammad! You don't know what they did after your death!"

In another Ṣaḥīḥ, it is stated:

أَقُولُ: أَصْحَابِي! فَيَقُولُ: لاَتَدْرِي مَا أَحْدَثُوا بَعْدَكَ.

The Prophet said: What happened to my companions? God himself answers: You do not know about the heresies that were introduced after you.

in another Ṣaḥīḥ, it is stated:

أَقُولُ: إِنَّهُمْ مِنِّي. فَيُقَالُ: إِنَّكَ لاَتَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِي .

Ḥaḍrat says: When they take them to hell, I say, "These people belong to me." The answer comes: You don't know what they did after you. So, I say: Death be upon those who changed my Sunnah after me and changed my commandments and wills.

In another Ṣaḥīḥ it is stated:

فَأَقُولُ: يَا رَبِّ! أَصْحَابِي! فَيَقُولُ: إِنَّكَ لاَ عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ؛ إِنَّهُمُ ارْتَدُّوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى.

The Holy Prophet said: I say: O my Lord! Where are you taking this group of my companions? God answers: You do not know how they distorted religion after you and what they introduced as innovation; They moved backwards [and turned from faith to disbelief and from monotheism to polytheism].

In another Ṣaḥīḥ, it is stated:

بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَ بَيْنِهِمْ. فَقَالَ: هَلُمَّ. فَقُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللّهِ! قُلْتُ: وَ مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُّوا عَلَى أَدْبَارِهِمُ الْقَهْقَرَى.
ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَ بَيْنِهِم فَقَالَ: هَلُمَّ. قُلْتُ: أَين؟ قَالَ: إِلَى النَّارِ و اللّهِ! قُلْتُ: مَا شَأْنُهُم؟ قَالَ: إِنَّهُمْ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. فَلاَ أَرَاهُ يَخْلُصُ مِنْهُمْ إِلاَّ مِثْلُ هَمَلِ النَّعَمِ.

Hadrat says: When I am standing on the Day of Judgment, suddenly a group of my Companions, whom I know, will come to me. A man comes from the distance between me and them and says to them: Come and present yourself. I say: Where should they come and for what purpose? That man says: By God, to the fire! I say: for what reason? He says: They returned to the thoughts and opinions of ignorance.

Then suddenly another group of Companions arrive, and a man from the distance says: Come and present yourself. I say: Where? That man says: I swear to God, to the fire! I say: What is their sin? He says: They returned to jāhilīyah.[124]

Then the Prophet said: They will be taken to hell in groups, and I don't see anyone being saved except Hamal-e-Al-Na'am.

'Allāmah Amīnī narrated this news and then said: Qastallānī in " Irshād al-Sarī fī Sharh al-Bukhārī " vol. 9, p. 325, says: Hamal means lost camels or camels without cameleer; It means: The saved among my companions are few, just like lost camels without cameleer.

Then he says: The debates that took place between the Companions, led to opposition, cursing, enmity, and fighting, which naturally put a group of them out of justice, and also many people who committed crimes themselves are the witnesses of our claim. [125]

'Allāmah Tabātabā'ī says in his commentary:

و فى الصَّحِيحَين عَن أبى هُرَيرَةَ أنَّ رَسولَ اللهِ صلَّى اللهُ عليه وءالِه وسلَّم قال: يرِدُ عَلَىَّ يومَ القيمَةِ رَهطٌ مِنْ أَصحَابِى (أو قالَ: مِنْ أُمَّتِى) يحلُّونَ عَنِ الحَوضِ. فَأَقُولُ: يا رَبِّ! أَصحَابِى! فَيَقُولُ: لاعِلْمَ لَكَ بِمَا أَحدَثُوا بَعْدَكَ؛ ارتَدُّوا عَلَى أَعقَابِهِمُ القَهقَرَى فيحلُّونَ.

In Sahīh Bukhārī and Muslim, Abu Hurayrah narrates from the Messenger of God, may God bless him and grant him peace, that: On the Day of Judgment, a group of my companions (or my Ummah) will be removed from the Kawsar pool. I say: Lord! These are my companions! God says: You do not know what they did after you; they have turned their backs on your religion and faith in God, so they are being pushed away from the pool of Kawsar.[126]

The late al-Shahīd Qādī Qazi Nūr Allāh al-Husaynī al-Shūshtarī, may Allah be pleased with him, in his book "Ihqāq al-Haqq" quotes an article by Sa'd

ad-Dīn Taftāzānī, the commentator of the book "Maqāṣid", which is very worthy of attention and study: Then he says:

إذ لَيس كلُّ صَحابيٍّ مَعصوماً و لا كلُّ مَن لَقِيَ النَّبيَّ بالخَير مَوسوماً .

Not every companion is infallible, and not everyone who met the Prophet is marked with goodness.

Then he says: Since the scholars had a good opinion of the companions of the Messenger of God, they brought excuses for their mistakes and sins and justified their actions. In order to preserve the beliefs of Muslims, they decided to introduce the Companions to be free from misguidance and debauchery. They wanted the Muslims not to think badly of the elders of the Companions, especially the Muhājirīn and the Anṣār, who have been given the good news of the reward of the Day of Resurrection.

However, the oppressions inflicted by the Companions on the Ahl al-Bayt of the Messenger of God are so clear that there is no room for interpretation or concealment. They are so outrageous that there is no room for error. It is so abominable that a tongueless stone will bear witness to it and all the creatures in the sky and the earth will cry over it; the mountains will be destroyed and ruined, and the rocks will be split and torn to pieces; the evil of their deeds and the ugliness of their actions will remain in the cities and ages.

So, God's curse be on those people who took charge of these evils themselves or were satisfied or tried. The punishment of the hereafter is more severe and lasting for them.[127]

This is the end of Taftāzānī's words.

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In general, it became clear that the ḥadīth of "Companions as the stars of guidance" is a fabrication narration for four reasons. The first reason is the weakness of its narrators. The second reason is the contradiction of the hadith with the content of the verses of the Qur'an. The Qur'an considers following and obedience exclusive to the truth and individuals connected to the truth. The third reason is the incompatibility of the hadith with the spiritual states of the Companions and their actions during the lifetime of the Prophet. The fourth reason is the inconsistency of the ḥadīth with many texts of Sunnis, which indicate the deviation of several companions after the Messenger of God. They will go to Hell because of their heresy in religion and returning to the beliefs of Jāhilīyah and the actions they did after the death of the Prophet.

Presumably, if we ignore all these aspects, the theme of the ḥadīth " مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَى وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ" with "أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمُ اقْتَدَيْتُمُ اهْتَدَيْتُمْ" is in conflict. According to the standards of ḥadīth, since the ḥadīth of Safina is a very reliable and frequent narration, therefore, the ḥadīth "أَصْحَابِي كَالنُّجُومِ" should be considered forged.

The Prophet did not compare Ahl al-Bayt to an ordinary ship taking

passengers from one city to another in the dark night. He did not say that the passengers of the ship need the stars to find their way and move towards their destination. Rather, the Holy Prophet compares Ahl al-Bayt to Noah's Ark. Noah's ark was characterized by the fact that if someone boarded on it, he would be saved, and if someone violated it, he would be drowned and destroyed, and therefore he said:

مَنْ رَكِبَهَا نَجَى وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Whoever rides on it will be saved and whoever violates it will drown.

The secret is revealed by considering the story of Noah, the nation's opposition to him and the general punishment of God; the torment that caused the drowning and destruction of the entire nation and only those who boarded the ship were saved. Noah's ark was the only ark of salvation and the only place of safety where all but its riders perished. Noah's ark was moving on the world-wide flood and the world-wide storm, while the tops of the mountains were also covered by water. The ark was not meant to move from one place to another so that its riders would need the stars to navigate. Its feature was only reaching the dry shore after the end of the storm. So, Noah's ark was only to save the riders from drowning, and it didn't matter whether it was night or day and whether there were stars in the sky or not. When Noah and his followers boarded and the flood began, it came to the surface of the water. After the flood ended, God commanded the earth to absorb the water and Noah's ark landed on dry land.

With these explanations, the simile of Ahl al-Bayt to Noah's Ark is an honorable contrast, and from this comparison, salvation and safety are exclusive to Ahl al-Bayt.

Furthermore, not all stars are meant for orientation, and many cannot be navigated by. Only some of the stars are guides, such as Polaris, Capella, The Pleiades, and Canopus. Therefore, it has been said in the Holy Qur'an:

وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ.

And landmarks. And by the star they are [also] guided.[128]

The limited and specific stars, which are the guides to the path of salvation, are Amīr al-Mu'minīn, Fāṭimah and their two children—Ḥaḍrat Ḥasan and Ḥusayn, peace be upon them, and their descendants. They really shine in the sky of Islam, and in the darkness of the night, they are guides to the salvation and monotheism.

The description of Fakhr Rāzī's words took a long time, and since many Sunnis, if not all, are caught in this mistake, I had to expand on my words.

Perhaps it is because of the optimism of the majority of Sunnis towards the companions of the Messenger of God that they call them righteous or to justify and interpret the crimes of some of them, they are forced to introduce all of them as just.

Some of them have stated that the Companions are like non-Ṣaḥābah.

Among them, there have been bad and good, pious, and wicked, believers and hypocrites, people of God and people of selfishness. Some Sunnis have said that Ṣahābah were like others until the sedition and revolution between Amīr al-Mu'minīn, peace be upon him, and Muawiya, but after some of them joined Muawiya's army, their testimony was absolutely not accepted in the Islamic court.

Mu'tazila considers the Companions righteous, except those who are known to have fought with Amīr Al-Mu'minīn (peace be upon them). The Imāmīyyah Shia considers the Companions like other members of the people without any difference, among whom there have been righteous and wicked, hypocrites and misguided people. Many of them became apostates after the demise of the Holy Prophet and returned to the era of ignorance.

According to the verse of purification[129], the acquittal of mistakes and sins is specific to the holy nature of the Messenger of God, may God bless him and grant him peace, Amīr Al-Mu'minīn, Fāṭimah al-Zahrā and Ḥasanayn, peace be upon them. Many Shia and Sunni texts, according to the hadiths, assert that infallibility includes all the Imāms of Twelver Shī'ism and no one else.[130]

Sunnis were forced to produce a fake Ḥadīth because Companions dissuaded people from the Ahl al-Bayt and invited them to themselves. They coveted the caliphate of the Messenger of God, and in spite of the Ghadīr texts and innumerable evidence, they refused to follow Ḥaḍrat 'Alī Ibn Abi Ṭālib, peace be upon him. They took Ḥaḍrat 'Alī to the mosque like a camel with nose peg and set fire to the house of Ḥaḍrat Ṣaddīqah, the daughter of the Messenger of God. At the time, there was no answer to the protests of Amīr al-Mu'minīn and Fāṭimah Zahrā. They wanted to convey to the people that the Companions are the stars of the sky, and their crimes are the light of the stars! They told the people to support them and follow their path and not to question and argue about their actions and consider the Companions free from mistakes and sins!

Ummah also agreed to the ḥadīth and like the wayward Companions, did not refrain from any transgression. They killed the grandson of the Messenger of God along with his brothers, children, tribe, and companions, and set fire to his tent and took his family (that is, the family of the Messenger of God) captive.

They committed thousands and thousands of crimes against the Alawites and the descendants of Fāṭimah, Ḥusayn and Ḥasan, forcing them to flee to the mountains. They killed them in groups in damp and dark prisons and placed their bodies alive on the walls of buildings.

All these crimes happened because the nation followed the fake hadith and they behaved like the Companions ('Umar, Abu Bakr, Al-Mughīra b. Shu'ba, Abū 'Ubayda al-Jarrāḥ, 'Uthman bin 'Affān, Mu'āwiyah ibn Abī Sufyān, 'Amr b. al-'Āṣ, etc.). Ummah unjustly followed them and untruthfully were guided by their leadership.

This fake ḥadīth is self-refuting and its content is the proof of invalidity of its document. Therefore, the more they wanted to defend the evil deeds of some of the famous Companions, the ugliness of their deeds became more apparent, and the more they wanted to expose their betrayals and interpret them in a correct manner, the more the reality of the matter became evident.

When Messenger of God clearly says, "Fāṭimah is a part of me and hurting her is hurting me", can the torments of Abu Bakr and Umar be explained and justified? Never.

The Holy Prophet said not once but several times in the presence of many groups, in different gatherings, in the presence of the emigrants and Anṣār, in the presence of friends and enemies:

فاطمة بضعة مني فمن أغضبها أغضبني.

Fāṭimah is a part of me; So, whoever makes her angry has made me angry.

And he said:

فاطمة بضعة مني يؤذيني ما آذاها و يغضبني ما يغضبها .

Fāṭimah is a piece of my body; What hurts her hurts me, and what makes her angry makes me angry.

فاطمة بضعة مني يقبضني ما يقبضها و يبسطني ما يبسطها .

Fāṭimah is a part of me. Whatever makes Fāṭimah sad makes me sad, and whatever makes Fāṭimah happy makes me happy.

فاطمة بضعة مني يؤذيني ما آذاها و ينصبني ما أنصبها .

Fāṭimah is a part of my body. What makes her suffer hurts me, and what makes her tired makes me tired.

فاطمة بضعة مني يريبني ما أرابها و يؤذيني ما آذاها .

Fāṭimah is a part of my body. What makes her sad and unhappy makes me sad, and what hurts her makes me hurt.

فاطمة بضعة مني يسعفني ما يسعفها.

Fāṭimah is a part of me; What happens to her happens to me. (Goodness

befalls me if good befalls her, and harm befalls me if harm befalls her.)

فَاطِمَةُ شَجْنَةٌ مِنِّي يَبْسُطُنِي مَا يَبْسُطُهَا وَ يَقْبِضُنِي مَا يَقْبِضُهَا.

Fāṭimah is a branch wrapped around my origin and foundation. What makes her happy makes me happy, and what makes her sad and depressed makes me sad and depressed.

فَاطِمَةُ مُضْغَةٌ مِنِّي مَنْ ءَاذَاهَا فَقَدْ ءَاذَانِي.
فَاطِمَةُ مُضْغَةٌ مِنِّي يَقْبِضُنِي مَا يَقْبِضُهَا وَ يَبْسُطُنِي مَا يَبْسُطُهَا.
فَاطِمَةُ مُضْغَةٌ مِنِّي يَسُرُّنِي مَا يَسُرُّهَا.

Fāṭimah is a piece of my flesh; The one who hurts her has hurt me, the one who makes her sad has made me sad, and the one who makes her happy has made me happy.[131]

The above narrations by the Imāms of Ḥadīth of Ahl al-Sunni, are brought in six books called "the Kutub al-Sitta".[132] Many other great men of ḥadīth have described these narrations in their authentic books with reliable documents. 'Allāmah Amīnī narrates from fifty-nine of their great scholars who brought these ḥadīths in their books.[133]

These ḥadīths are definitely trustworthy from the point of view of the Sunnis, and they also know that Abu Bakr and Umar offended Ḥaḍrat Zahrā and harmed her. There is no doubt that the Holy Fāṭimah was so angry with the Caliph's actions that she did not talk to him and sought distance from him until she passed away.

Bukhārī in his Ṣaḥīḥ narrates with his chain of transmissions from 'Urwa ibn al-Zubayr that:

إنَّ عائشةَ أخبرَتْه أنَّ فاطمةَ عليها السَّلامُ ابنةَ رسولِ اللهِ صلَّى اللهُ عليه [وءاله] وسلَّم سألتْ أبابكرٍ الصِّدِّيقَ بعدَ وفاةِ رسولِ اللهِ صلَّى اللهُ عليهِ [وءاله] وسلَّم أنْ يقسِمَ لها ميراثَها ممَّا تَرَكَ رسولُ اللهِ صلَّى اللهُ عليه [وءاله] وسلَّم ممَّا أفاءَ اللهُ عليه. فقالَ لها أبوبكرٍ: إنَّ رسولَ اللهُ صلَّى اللهُ عليه [وءاله] و سلَّم قالَ: لا نُورَثُ، ما تَرَكنا صَدَقَةٌ. فغضِبَتْ فاطمةُ بنتُ رسولِ اللهِ صلَّى اللهُ عليه [وءاله] و سلَّم، فَهَجَرَتْ أبابكرٍ فلَمْ تَزَلْ مُهاجِرَتَهُ حتَّى تُوُفِّيَتْ.

'Ā'ishah informs Urwa bin Zubayr that Fāṭimah, the daughter of the Messenger of God, asked Abu Bakr after the death of the Messenger of God to give her inheritance from what God had given to his prophet. Abu Bakr said: The Messenger of God said: We do not leave an inheritance to anyone, and what remains from us is Ṣadaqah (charity). Ḥaḍrat Fāṭimah, the daughter of the

Messenger of God, became angry with Abu Bakr's speech and she stayed away from him and did not meet him until she passed away.[134]

Ḥaḍrat Ṣaddīqah (Fāṭimah Zahrā) was suffering so much from their harassment that she did not allow entry even on her deathbed. Abu Bakr and 'Umar came to see her, but she did not talk to them. She even prevented Abu Bakr and Umar from praying after her death and bequeathed that they should not pray for me. When she passed away, they did not inform Abu Bakr.

Bukhārī also narrates from Urwa on the authority of 'Ā'ishah that: When Ḥaḍrat Fāṭimah asked for her inheritance,

فأبَى أبوبكر أن يدفعَ إلى فاطمةَ منها شيئًا، فوجدتْ فاطمةُ على أبى بكر فى ذلك فهجرته فلم تُكلِّمْهُ حتّى تُوُفِّيتْ. و عاشتْ بعدَ النّبىِّ صلّى اللهُ عليه [وءاله] وسلّم ستّةَ أشهر. فلمّا تُوُفِّيتْ دفنها زوجُها علىٌّ ليلاً و لم يؤذن بها أبابكر و صلّى عليها.

Abu Bakr refused to give the Prophet's inheritance to Fāṭimah. Fāṭimah became very angry, avoided him, and did not talk to him again until she passed away. Fāṭimah lived six months after the Messenger of God. When she died, her husband 'Alī buried her at night and did not inform Abu Bakr and prayed over her himself.[135]

It is strange that at-Tirmidhī in "Sunan" quoting 'Alī Ibn Eisa, skillfully interprets Abu Bakr's crime and says: Abu Bakr and 'Umar said to Ḥaḍrat Fāṭimah, the daughter of the Messenger of God! Fadak was not given to you because the Messenger of God said, "We do not leave an inheritance", so Fāṭimah stopped talking to them.[136]

Such justification of at-Tirmidhī is very inappropriate. In contrast to the authentic narrations of "Bukhārī" and others, Fāṭimah became angry and did not meet Abu Bakr again, did not speak to him, and ordered that she be buried at night. Abu Bakr was not informed for prayer until she passed away. How can this interpretation and justification cover the crimes of 'Abū Quḥāfah's son (Abu Bakr)?!

Ḥaḍrat Fāṭimah had made a will that not only Abu Bakr but also his daughter ('Ā'ishah) should not pray for her. In al-Usd al-ghābah, in the biography of Ḥaḍrat Fāṭimah, after her will, about the quality of making the coffin and the bequest to Asmā', bint 'Umays says:

لمّا تُوُفِّيتْ جاءت عائشةُ فمنعتْها أسماءُ، فشكتْها عائشةُ إلى ابىبكر و قالتْ: هذه الخثعميةُ تحول بيننا و بينَ بنتِ رسولِ اللهِ صلّى اللهُ عليه [وءاله] و سلّم. فوقف أبوبكر على الباب و قال: يا أسماءُ! ما حملك على أن منعتِ أزواجَ النّبىِّ صلّى اللهُ عليه [وءاله] و سلّم أن يدخلنَ على بنتِ رسولِ الله صلّى اللهُ عليه [وءاله] و سلّم و قد صنعتِ لها هودجًا؟ قالتْ: هى

أمرتني ان لا يدخل عليها أحد و أمرتني أن أصنع لها ذلك. قال: فاصنعي ما أمرتك. و غسلها علي و أسماء.

After the death of Ḥaḍrat Fāṭimah, peace be upon her, 'Ā'ishah went to Fāṭimah's house, but Asmā', the daughter of 'Umays, did not let her in. 'Ā'ishah complained to her father, Abu Bakr and said: Asmā' has put a distance between us and the daughter of the Messenger of God.

Abu Bakr went and stood at the door of Fāṭimah's house and said: O Asmā'! What has caused you to forbid the Prophet's wives from entering the Prophet's daughter? Asmā' said: Fāṭimah has ordered me not to allow anyone to enter to see the corpse, and she has ordered me to make howdah and face of the coffin for her. Abu Bakr said: Do as Fāṭimah ordered. Then, 'Alī bin Abi Ṭālib and Asmā' bathed Ḥaḍrat Fāṭimah.[137]

Ghusl and burial of that Ḥaḍrat took place at night.

Shaykh Uzrī says:

و لأي الامور تدفن سرا
بضعة المصطفى و يعفى ثراها

Why did they bury Mustafa's descendant at night and cover her grave with dirt so that it is not known where her grave is?[138]

THE FIFTH SERMON: Friday, 16 Jumādā al-ʾŪlā 1391 AH

بِسْمِ اللّهِ الرَّحْمنِ الرَّحِيم
الْحَمْدُ لِلّهِ رَبِّ الْعالَمينَ وَ صَلَّى اللّهُ عَلَى سَيِّدِنا مُحَمَّدٍ وَ آلِهِ الطّاهِرين
وَ لَعْنَةُ اللّهِ عَلَى أعْدائِهِمْ أجْمَعين مِنَ الآنَ إلَى قِيامِ يَوْمِ الدِّين
وَ لا حَوْلَ وَ لا قُوَّةَ إلاّ بِاللّهِ الْعَلِيِّ الْعَظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

قالَ اللهُ الحكيم فى كتابه الكريم:

Allah the Wise said in the Holy Book:

قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

(Twenty-third verse from Surah Ash-Shūrā, forty-second Surah from the Holy Quran)

Previously, in the interpretation of this blessed verse, many narrations were mentioned through the Shiites and Sunnis about the need to obey the Ahl al-Bayt and follow their way of life.

Zamakhsharī narrates in the Tafsīr Kashshāf from the Messenger of God, may God's prayers and peace be upon him that:

مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ماتَ شَهيداً. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ماتَ مَغْفُوراً لَهُ. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ماتَ تائِباً. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ماتَ مُؤْمِناً مُسْتَكْمِلَ الإيمانِ. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ، ثُمَّ مُنْكَرٌ وَ نَكيرٌ.
ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُزَفُّ إلَى الْجَنَّةِ كَما يُزَفُّ الْعَرُوسُ إلى بَيْتِ زَوْجِها. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فُتِحَ لَهُ في قَبْرِهِ بابانِ إلَى الْجَنَّةِ. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللّهُ قَبْرَهُ مَزارَ مَلائِكَةِ الرَّحْمَةِ. ألا وَ مَنْ ماتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ماتَ عَلَى السُّنَّةِ وَ الْجَماعَةِ. ألا وَ مَنْ ماتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جاءَ يَوْمَ الْقِيمَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آئِسٌ مِنْ رَحْمَةِ اللّهِ. ألا وَ مَنْ ماتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ ماتَ كافِراً. ألا وَ مَنْ ماتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشُمَّ رائِحَةَ الْجَنَّةِ.

Whoever dies with the love of Muḥammad's family is a martyr. Be aware! Whoever dies with the love of Muḥammad, is forgiven. The one who dies with

the love of the family of Muhammad, has died with repentance. The one who dies with the love of Muhammad, dies with complete faith. Whoever dies with the love of Muhammad's family, the angel of death and the two questioners of the grave, Munkar and Nakīr, will give him the glad tiding news of heaven.

Whoever dies with the love of Muhammad's family, they will take him to heaven with the utmost joy, like a bride taking happily to her beloved's house. Whoever dies with the love of Muhammad's family, two doors to heaven will be opened from his grave. Whoever dies with the love of Muhammad's family, God will make his grave a place of pilgrimage for angels of mercy. Whoever dies with the love of Muhammad's family, dies with the tradition of God's Messenger and 'Awliyā' Allāh (those vested with the authority of Allah).

Be aware! A person who dies with the enmity of the family of Muhammad, when he enters the Mahshar on the Day of Resurrection, it will be written between his two eyes (in the middle of his forehead) that: This person despairs of God's mercy. Whoever dies with the enmity of the family of Muhammad, is a disbeliever. Whoever dies because of the enmity of the family of Muhammad, will not smell the fragrance of paradise.

Imām Fakhr Rāzī also cites and confirms this hadīth in his Tafsīr from Zamakhsharī and says: Ahl Al-Bayt are Hadrat 'Alī bin Abi Tālib, Fātimah al-Zahrā, Hasan and Husayn, and such interpretation is beyond doubt, proven with the news of mutawātir. The relatives of the Prophet or the Ummah who have accepted the invitation of that Hadrat cannot be called Ahl Al-Bayt. Therefore, Ahl Al-Bayt definitely includes four people: Amīr al-Mu'minīn, Fātimah, and Hasanayn (Hasan and Husayn).[139]

After stating this, he begins to argue about the obligation of obedience to the family of Muhammad.

This hadīth has also been narrated by Qundūzī in "Yanābī'' Al-Mawadda" at the end of the third chapter, on the authority of Abū Ishāq al-Tha'labī in his Tafsīr with his connected documents on the authority of Qays ibn Abī Hāzim on the authority of Jarīr ibn 'Abdullāh al-Bajalī on the authority of the Messenger of God, may God's prayers and peace be upon him. In addition, he says that Hamawī is mentioned in "Farā'id al-simtayn" and it is also brought in "Fasl al-khitāb" and "Rūh al-Bayān".[140]

Imām Shāfi'ī Muhammad ibn Idrīs, about the obligation of love to the Ahl al-Bayt according to the text of the Holy Qur'an, says:

يا آلَ بيتِ رسولِ اللهِ حُبُّكمُ
فرضٌ من اللهِ في القرآنِ أنزلَهُ
كفاكمُ من عظيمِ القدرِ أنّكمُ
من لم يصلِّ عليكم لا صلوةَ لهُ.

O Ahl Al-Bayt of God's Messenger! Your love has become obligatory and necessary by God and He has revealed it in the Holy Quran. It is enough for your greatness and character that whoever does not send salutations to you in his prayers and refrains from offering blessings in Tashahhud,[141] his prayers will never be accepted.[142]

Shāfiʿī also said:

لو فتّشوا قلبي لألفوا بهِ
سطرينِ قد خُطّا بلا كاتبِ
العدلُ و التّوحيدُ في جانبِ
و حُبُّ أهلِ البيتِ في جانبِ.

If my heart is tested and watched, they will find two lines written in my heart without the calligrapher writing them; On one side of the heart, justice and monotheism are imprinted, and on the other side, the love of the Ahl al-Bayt of the Messenger of God.[143]

According to Shāfiʿī, the obligation to love Ahl al-Bayt is the same as the obligation to believe in monotheism and justice of Islam, and devotion to them is considered one of the principles of the Islamic Sharīʿa, in the rank and degree of devotion to monotheism and justice. A person who does not love the Ahl al-Bayt, the foundation of his religion and beliefs is broken, and it is clear that the building will not stand on one foundation.

Shāfiʿī also says:

يا راكبًا قِفْ بالمُحصّبِ من
منًى و اهتفْ بساكنِ خيفِها و النّاهضِ
سحرًا إذا فاضَ الحجيجُ إلى منى
فيضًا كملتطمِ الفراتِ الفائضِ
و اخبرهُمُ أنّي منَ النّفرِ الّذي
لولاءِ أهلِ البيتِ ليسَ بناقضِ
إن كانَ رفضًا حبُّ آلِ محمّدٍ
فليشهدِ الثّقلانِ أنّي رافضي.

Shāfiʿī imagines the migration of people from al-Mashʿar al-Ḥarām[144] to Mina in the morning and says: O rider on the chariot! Stand in the place of ramy al-jamarāt (the place of Devil's stoning) in Mina. Then turn to the crowd who are

seated in Khā'if Mosque and those who are moving at dawn when the pilgrims are moving towards Mina like the waves of a river and give them the news that: I am one of those people who will not break the bond of love with the family of Muḥammad. If being a Rāfiḍī is in the love of Muḥammad's family, then let the jinn and humans testify that I am one of the Rāfiḍīs.

Also, it has been narrated from Shaykh Shams al-Din Ibn 'Arabī that he wrote based on the blessed verse of "قُلْ لا أَسْئَلُكُمْ":

رأيتُ وِلائي آلَ طه وسيلةً
على رَغمِ أهلِ البُعدِ يورِثُني القُربَى
فَما طَلَبَ المبعُوثُ أجرًا على الهُدى
بتَبليغِهِ إلا المودّةَ في القُربَى.

Unlike the way of individuals who are far from the truth, I found that the love and care of Muḥammad's family is obligatory and brings me closer to God. The Prophet, who was chosen by God as a mission to guide the people, did not ask for anything from the people in exchange for his preaching, except for the love and kindness of his relatives.[145]

To interpret the blessed verse below, in the Tafsīr Kashshāf and Imām Fakhr, it is stated that although good deed includes every good action, but it should be in line with the seeking the love of the family of Muḥammad.[146]

وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْنًا.

And whoever commits a good deed - We will increase for him good therein. (Quran 42:23)

In "Naẓm durar al-simṭayn", when he recites the sermon of Imām Ḥasan Mujtabā (peace be upon him) in the mosque of Kūfah after the burial of Amīr al-Mu'minīn (peace be upon him), at the end of the sermon, he quotes the following sentences from him:

وَ أَنَا مِنْ أَهْلِ بَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا. وَ أَنَا مِنْ أَهْلِ بَيْتِ الَّذِينَ كَانَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ يَنْزِلُ فِينَا وَ يَصْعَدُ مِنْ عِنْدِنَا. وَ أَنَا مِنْ أَهْلِ بَيْتِ الَّذِينَ فَرَضَ اللَّهُ تَعَالَى مَوَدَّتَهُمْ عَلَى كُلِّ مُسْلِمٍ وَ أَنْزَلَ اللَّهُ فِيهِمْ: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا. وَ اقْتِرَافُ الْحَسَنَةِ مَوَدَّتُنَا أَهْلَ الْبَيْتِ.

I am from Ahl al-Bayt, whom God purified from all filth and called them pure to the utmost degree of purity. I am from Ahl al-Bayt, from whom Gabriel descended to us and ascended from us. I am from the family that God has made our love and affection obligatory in his holy book, where he said: Say, O Prophet! I do not ask you for anything in return for preaching God's religion,

except that you love my relatives. And whoever does a good deed, We increase the good for him. And what is meant by the acquisition of good deeds is our Ahl al-Bayt.[147]

This sermon was also mentioned by Ibn Abi al-Ḥadīd in "Sharḥ Nahj al-Balāghah", vol. 16, p. 30, as well as by Qundūzī in Yanābī' al-Mawadda, and Majma' al-Bayān, vol. 5, p. 29.

The author of "Majma'" narrates this sermon from Imām Ḥasan (peace be upon him) and also adds that Abu Ḥamzah al-Thumālī and Suddī. have interpreted the good deed as Mawadda al-Muḥammad (the love of Ahl al-Bayt).

It is stated in the interpretations that:

واللهُ غفورٌ شكورٌ لأهلِ وِلايتهم.

God is forgiving and grateful to those who accept the wilāyah (guardianship) of the family of Muḥammad.

In his commentary, Zamakhsharī discusses the obligation of Ahl al-Bayt's obedience from the verse of Quran in several ways: Firstly, it is narrated from Amīr al-Mu'minīn 'Alī bin Abi Ṭālib, peace be upon him, that he said:

قال: شَكَوْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ [وَ آلِهِ] وَسَلَّمَ حَسَدَ النَّاسِ لِي. فَقَالَ: أَمَا تَرْضَى أَنْ تَكُونَ رَابِعَ أَرْبَعَةٍ؟! أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَنَا وَ أَنْتَ وَ الْحَسَنُ وَ الْحُسَيْنُ.

I complained to the Messenger of God about the envy of people toward me. The Messenger of God said: Aren't you satisfied to be one of the four people?! Truly, the first four people to enter Paradise are you, Ḥasan, Ḥusayn and I.[148]

Secondly, the Prophet of God said:

حُرِمَتِ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ آذَانِي فِي عِتْرَتِي.

Paradise is forbidden to the one who oppresses the people of my household and harms me through my progeny, my Ahl al-Bayt.

Thirdly, the words of the Messenger of God:

مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا.

Whoever dies with the love of Muḥammad dies as a martyr.[149]

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The late Sayyid Sharaf al-Dīn said: Aḥmad Ibn Ḥanbal and Ibn Hajar in "Al-Ṣawā'iq al-Muḥriqah", from Ibn 'Abbās in the interpretation of the verse " وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا "states that the meaning of Mawadda is Ahl Al-Bayt of Muhammad. Ibn Abi Ḥātim also narrates the same matter from Ibn 'Abbās, as stated in the book " Al-Sharaf al-Mu'abbad".

It is narrated from Abu Ḥamzah al-Thumālī in his interpretation of Ibn 'Abbās that: After Hijrah[150], Islam became stronger, and the Anṣār said: Let us meet the Messenger of God and tell him that from now on, important things will happen to you. Take our money and use it for your purposes. The verse " قُلْ لَا أَسْئَلُكُمْ" was revealed. The Holy Prophet said:

تَوَدُّونَ قَرَابَتِي مِنْ بَعْدِي، فَخَرَجُوا مُسَلِّمِينَ لِقَوْلِهِ.

Have Mawadda toward my relatives after my death.

The Anṣār left the presence of that Prophet with perfect submission and obedience, but the hypocrites said: This is something that Muḥammad has slandered and attributed to God. He wants to humiliate us in front of his relatives by means of such submission. The verse below was revealed:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا.

Rather, they say: He has slandered God with lies.[151]

The same ḥadīth was also narrated by Al-Tha'labī and al-Baghawī, as it is mentioned in " Al-Ṣawā'iq al-Muḥriqah" from Ibn 'Abbās.

Then he says: May God destroy the envy that sends its owner to hell! See how the Companions who oppose the Ahl al-Bayt left the religion of God and because of jealousy toward God's saints, they denied their Prophet, who was honest and trustworthy, until this verse was revealed in the Holy Qur'an about their hypocrisy— the Qur'an that Muslims recite every day and night.

Despite all these conditions, the same seed planted by hypocrites grew and developed with the emergence of the powerful Umayyad Banu to the point where Muslims were oblivious to this verse and its meaning, and doubts were cast in their minds.

Such a strange calamity is only because of the trust of the majority of Muslims on on the justice of every member of the Companions, despite the fact that there are verses in the Book of God about the affairs of the hypocrites and their expectation of the death of the Messenger of God.

At the time, it was forbidden to discuss the conditions of the ṣaḥābah. When the chapter of research, debate, rejection, and criticism was closed on

Muslims, they kept silent about the discussion of those hypocrite companions. According to their false opinions, they put a garment of truth on the body of every hypocrite, despite all the texts that narrated from the Messenger of God about the grace of the pure Ahl- Al-Bayt.[152]

For the same reason, they differed in the meaning of the verse:

قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْرا إِلاّ الْمَوَدَّةَ فِي الْقُرْبى .

This is the end of 'Allāmah Sayyid Sharaf al- Dīn's words.

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Muḥammad bin Yaqub Kulaynī narrated in "Kāfī" from Imām Jafar Ṣādiq (peace be upon him) that:

قالَ عَلَيْهِ السَّلامُ: ما يَقُولُ أَهْلُ الْبَصْرَةِ فِى هذِهِ الآيَةِ: قُلْ لاَ سْئَلُكُمْ عَلَيهِ أَجْرًا إِلاّ الْمَوَدَّةَ فِى الْقُرْبَى وَ مَنْ يَقْتَرِفْ حَسَنَةً ـ الآيَةَ؟ قِيلَ: إِنَّهُمْ يَقُولُونَ لأَقارِبِ رَسُولِ اللّهِ صَلّى اللّهُ عَلَيهِ وَ آلِهِ. قَالَ: كَذَبُوا، إِنَّمَا نَزَلَتْ فِينَا خَاصَّةً فِى أَهْلِ الْبَيْتِ: فِى عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ، أَصْحَابِ الْكِسَاءِ.

The Ḥaḍrat said: What do the people of Basra say about the meaning of this verse? They replied to Ḥaḍrat that the people of Basra consider the verse about all the relatives of the Messenger of God. Ḥaḍrat said: They are lying; this verse was revealed about us alone; this verse is about the Ahl al-Bayt, Aṣḥāb al-Kisā' (Companions of the Cloak): 'Alī, Fāṭimah, Ḥasan and Ḥusayn.[153]

In the book "Al-Maḥāsin", Al-Barqī states a ḥadīth from Ḥaḍrat Bāqir (peace be upon him) that:

إِنَّهُ سُئِلَ عَنْ هذِهِ الآيَةِ. فَقَالَ: هِىَ وَاللّهِ فَرِيضَةٌ مِنَ اللّهِ عَلَى الْعِبَادِ لِمُحَمَّدٍ صَلّى اللّهُ عَلَيهِ وَ آلِهِ فِى أَهْلِ بَيْتِهِ.

Ḥaḍrat was asked about the verse of Mawadda. He said: Love is an obligation of God on His servants, regarding Muḥammad, peace and blessings of God be upon him and his family, that has been entered in relation to the Ahl al-Bayt of that Prophet.[154]

Also, in the book "Kāfī" it is narrated from Ḥaḍrat Bāqir (peace be upon him) that:

إِنَّهُ سُئِلَ عَنْ هذِهِ الآيَةِ. فَقَالَ: هُمُ الأَئِمَّةُ عَلَيهِمُ السَّلاَمُ.

Ḥaḍrat Bāqir was asked about the verse " قُلْ لا أَسْئَلُكُمْ". Ḥaḍrat said: " Dhawi l-Qurbā " in this verse are The Fourteen

Infallibles (peace be upon them).[155]

It can be seen that the content of the news about the subject of Dhawi l-Qurbā and obligation to Mawadda has been said through Shia and Sunni. Shia has not made any claims about the love of the Ahl al-Bayt other than what the Sunnis themselves have given in their books, and this by itself is the proof that the obligation to have sincere affection towards Muḥammad's family has been recommended to the Ummah by the Messenger of God himself.

Nevertheless, the enemies of Muḥammad's family from the first day started harassing them and took away all their rights from wilāyah and caliphate of the Messenger of God. They even forbade them from khums and the inheritance of the Messenger of God and put them under extreme pressure in every way.

قُل للمُغَيبِ تَحتَ أطباقِ الثَّرى
إن كنتَ تَسمَعُ صرخَتی و ندائیا
صُبَّت علَیَّ مصائبٌ لو أنَّها
صُبَّت علی الأیامِ صرنَ لیالیا.

Say to that kind father who is hidden under the soil of the earth: if you listen to my moans and cries and listen to my words, since you left the world, calamities have befallen me, which if it happened on bright days, they would be as dark as night.

ibn Qutayba al-Dīnawarī, who died in 276 AH, says: When 'Alī refused to swear allegiance,

قام عمرُ، فمشَی معهُ جماعةٌ حتَّی أتَوا بابَ فاطمة، فَدَقّوا البابَ، فلمّا سَمِعتْ أصواتَهم نادَت بأعلَی صوتِها: یا أبَتِ! یا رَسُولَ اللهِ، ماذا لَقِینا بَعدَکَ مِن ابنِ الخَطّابِ و ابنِ أبی قُحافَة

'Umar stood up, and a group of people walked with him until they came to the house of Fāṭimah, and they knocked on the door. when Ḥaḍrat Fāṭimah heard their voice from behind the door, she shouted loudly: O my father! O Messenger of God! After you, 'Umar bin Khattab and Abu Bakr caused us a lot of suffering and pain.[156]

He also says: After they failed to take the oath of allegiance from 'Alī in the mosque, 'Alī went to the grave of the Messenger of God and threw himself on the grave, shouting, crying and saying in a loud voice:

فَلَحِقَ علیٌّ بِقَبرِ رسولِ اللهِ صلّی اللهُ علیه [و آله] وسلّم یصیحُ و یبکی و ینادی: یابنَ امَّ إنَّ القَومَ استَضعَفُونی و کادُوا یقتُلُونَنی.

O Messenger of God! Your community considered me inferior and weak, and they were close to killing me.[157]

He also says: Abu Bakr sent 'Umar to bring 'Alī and other people who

refused to pledge allegiance.[158]

They were all gathered in 'Alī's house and refrained from coming out and pledging allegiance.

فدعا بالحطب و قال: و الّذى نفسُ عمر بيده لتخرجُنّ أو لأحرقنّها على مَن فيها. فقيل: يا أبا حفص! إنّ فيها فاطمةَ! فقال: و إنْ! فخرجوا فبايعوا إلاّ عليا فإنّه زعم أنّه قال: حلفتُ أنْ لا أخرُجَ و لا أضعَ ثوبي على عاتقي حتّى أجمعَ القرءان.
فوقفتْ فاطمةُ رضى اللهُ عنها على بابها، فقالتْ: لا عهدَ لي بقومٍ حضروا أسوأَ محضرٍ منكم؛ تركتم رسولَ اللهِ صلّى اللهُ عليه [وءاله] و سلّم جنازةً بين أيدينا و قطعتم أمرَكم بينكم، لم تستأمرونا و لم تردّوا لنا حقّا.

At this time, 'Umar asked for firewood and said: I swear by the one, in whose power is my life, either you go out for the pledge of allegiance, or I will burn the house with whoever is in it! They said to 'Umar: O 'Umar! Fāṭimah is in this house! He said: Even if it is Fāṭimah! Then they took everyone out of the house and demanded allegiance from everyone, except for 'Alī, from whom they could not take allegiance, because he said: I have sworn not to leave the house until I gather [the verses of] the Qur'an.[159]

Meanwhile, Fāṭimah stood at the door of the house and said: I have never come across people whose presence is ugly like yours. You put the body of the Messenger of God on our hands and appointed yourself a caliph. You did not accept our wilāyah and deprived us of our rights.

Ibn Abi al-Ḥadīd says:

ثمّ دخلَ عمر فقال لعليّ: قُم فبايعْ! فتلكأَ و احتبسَ، فأخذ بيده فقال: قُمْ! فأبى أن يقومَ، فحملَه و دفعَه كما دفعَ الزّبيرَ حتّى أمسكهما خالدٌ و ساقهما عمر و مَن معه سوقًا عنيفًا، و اجتمعَ النّاسُ ينظرون و امتلأتْ شوارعُ المدينة بالرّجال. و رأتْ فاطمةُ ما صنع عمرُ، فصرختْ و ولولتْ واجتمع معها نساءٌ كثيرٌ من الهاشميات و غيرهنّ، فخرجتْ إلى باب حجرتها و نادتْ: يا أبابكر! ما أسرعَ ما أغرتُم على أهلِ بيتِ رسولِ اللهِ! و اللهِ لا أكلّمُ عمرَ حتّى ألقى اللهَ!

'Umar then entered 'Alī's house and said: O 'Alī, get up and swear allegiance! 'Alī refused. 'Umar grabbed his hand and said: Get up! 'Alī refused to get up. 'Umar lifted him up from his place and quickly pushed him out, just as he had quickly lifted Zubayr from his place and pushed him out. Khaled bin Waleed kept 'Alī and Zubayr and 'Umar and and the others who were with him pushed 'Alī and Zubayr towards the mosque violently. People were all gathered and watching, and the streets of Madinah were filled with the crowd.

When Fāṭimah saw 'Umar's behavior, she screamed and lamented, and a large group of Hashemite and non- Hashemite women gathered with Fāṭimah. Fāṭimah stood at the door of her room and shouted: O Abu Bakr! How soon you envied the Ahl al-Bayt of God's Messenger because of ignorance and the arrogance of the Jāhilīyah! I swear to God that I will not talk to 'Umar until I meet my God![160]

How well Shaykh ‘Uzrī wrote:

لا تَلُمْني يا سعدُ في مَقتِ قوم
ما وَفَتْ حقَّ أحمدَ إذ وَفاها
أوَ ما قال عِترتي أهلُ بيتي
احفَظوني في بِرِّها و وِلاها
نازَعوه حيا و خانُوه مَيتًا
يا لَتِلك الحُظوظَ ما أشقاها
نَقَضوا عهدَ أحمدَ في أخيه
و أذاقوا البتولَ ما أشجاها
و هِيَ العُروةُ الّتي ليس ينجو
غيرُ مُستَعصِمٍ بِحَبلِ وِلاها
لم يرَ اللهُ للنّبوّة أجرًا
غيرَ حِفظِ الوِداد في قُرباها
لَستُ أدري إذ رُوِّعَتْ وَ هْيَ حَسرَى
عاندَ القومُ بعلَها و أباها
يومَ جاءَتْ إلى عديٍّ و تَيمٍ
و مِن الوَجدِ ما أطالَ بُكاها
فدَعَتْ و اشتَكتْ إلى اللهِ شَجوًا
و الرّواسي تَهتزُّ مِن شكواها
أيها القومُ راقِبوا اللهَ فينا
نحنُ مِن روضةِ الجليل جَناها
أيها الناسُ أيُّ بنتِ نبيٍ
عن مَوارِيثِه أبوها زَواها
كيف يزوي عنّي تُراثي عتيقٌ[161]
بأحاديثَ من لدُنْهُ افتَراها
أيُّ شيءٍ عَبَدتُمُ إذ عَبَدتُمْ
أنْ يولّى تَيمٌ على ءَال طه
هذه البُردةُ الّتي غضبَ اللهُ
على كلِّ مَن سوانا ارتَداها
عَلِم اللهُ أنّنا أهلُ بيتٍ
ليس تأوي دنيةٌ مأواها
و لأيّ الأمورِ تُدفَنُ سِرًّا
بَضعةُ المُصطفى و يعفى ثَراها
فمَضتْ وَ هْيَ أعظمُ النّاسِ وَجدًا
في فَمِ الدّهرِ غُصّةٌ مِن جَواها
وثَوَتْ لا يرَى لها النّاسُ مَثوًى
أيُّ قُدسٍ يضُمُّه مَثواها.

‘Uzrī says: "O Sa’d! Don't blame me for the enmity of a group that, when Aḥmad, the Messenger of God, paid allegiance, they did not fulfill his rights.

Didn't Aḥmad, the Messenger of God, say: My ‘itra (family) are my Ahl al-Bayt, so protect my right about benevolence to them and guardianship of them? During the lifetime of the Messenger of God, they quarreled with him regarding the caliphate and betrayed him in his death. O evils and uglies! How unfortunate you are; how bad you are.

They broke the pact that Aḥmad, the Messenger of God, made for his brother 'Alī, and how much grief and sorrow they inflicted upon his daughter's heart! Fāṭimah is the only divine helper that no one will be saved except those who grab hold of the string of Her wilāyah. God did not consider any reward worthy of the position of a messenger, except for the love and affection of his Dhawi l-Qurbā. I don't know what happened, when those oppressive people who were hostile to her father and her husband, frightened Fāṭimah. She went to Abu Bakr and 'Umar and wept for a long time due to her grief and sorrow. She read a sermon for them, expressed the truth, and took her grievances and complaints to God, so that the mountains were about to be moved by her complaints.

O group of people! Consider God about our right. We are the ripe fruit of God's garden. O people! Do you know any prophet's daughter whose father deprived her of her inheritance? So how did Abu Bakr (who is a man of old thoughts) deprive me of my father's inheritance with the ḥadīths he brought from him and slandered my father?

I don't know what worship made you consider Abu Bakr as the guardian and authority of the Prophet's family?! This covering is a robe that God will be angry if someone other than us, the family of prophethood, puts it on his shoulders.

God knows that we are truly from a family that malice and viciousness will never settle in our family.

At the end of his ode, 'Uzrī says: Tell me, what was the reason that Mustafa's daughter had to be buried secretly and her grave was leveled with the soil [to disappear her trace]. Yes, Fāṭimah passed away, but the waves of her grief and sorrow was greater than that of all human beings, so that even in this era, a flame comes out of Fāṭimah's inner fires. Fāṭimah didn't rest in the ground, but resided in the sanctuary of God's safety and security and joined the Supreme Comrade. In the place where the people's sight is lagging behind, what kind of purity and piety can reach Fāṭimah's position and status?![162]

THE SIXTH SERMON: Friday, 23 Jumādā al-ʾŪlā 1391 AH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحيم
الحَمدُ لِلّٰهِ ربِّ العالَمينَ و صلّى اللهُ عَلَى سيّدِنا مُحمّدٍ و آلِهِ الطّاهِرين
و لَعْنَةُ اللهِ عَلَى أعْدائِهِم أجْمَعين مِنَ الآنَ إلَى قِيامِ يوْمِ الدّين
و لا حَولَ و لا قُوّةَ إلّا بِاللهِ العَلىِّ العَظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muhammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

قالَ اللهُ الحكيم فى كتابه الكريم: قُل لا أَسئَلُكُمْ عَلَيهِ أجْرًا إلّا المَوَدَّةَ فِى القُرْبَى و مَن يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُو فيها حُسْنًا إنّ اللّهَ غَفورٌ شَكورٌ* أمْ يَقُولُون افْتَرَى عَلَى اللّهِ كَذِبًا فَإن يَشَإِ اللّهُ يَخْتِمْ عَلَى قَلْبِك و يَمْحُ اللّهُ البَطِلَ و يُحِقّ الحَقّ بِكَلِمَتِهِ إنّهُو عَلِيمٌ بِذاتِ الصُّدُورِ* و هُوَ الّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ و يَعْفُوا عَنِ السَّيّاتِ و يَعْلَمُ مَا تَفْعَلُون* و يَسْتَجِيبُ الّذِينَ ءامَنُوا و عَمِلُوا الصلِحتِ و يَزِيدُهُم مِن فَضْلِهِ و الكفِرُونَ لَهُمْ عَذابٌ شَدِيدٌ.

Allah the Wise said in the Holy Book: Say, [O Muḥammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. Or do they say, "He has invented, about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts. And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment. (Verses twenty-third to twenty-sixth, from Surah Ash-Shūrā, forty-second surah of the Holy Quran).

Previously, many narrations were mentioned about the interpretation of the blessed verse of Mawadda through Shia and Sunni. It turned out that there is no doubt that Qurbā in the blessed verse is only Amīr al-Mu'minīn, Fāṭimah and Ḥasanayn (peace be upon them).

The late al-Shahīd Qāḍī Qazi Nūr Allāh al-Ḥusaynī al-Shūshtarī says: Jumhūr from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Musnad Aḥmad Ibn Ḥanbal and Tafsīr al-Thaʿlabī from Ibn ʿAbbās narrated that: When the verse of Mawadda was revealed, they asked the Messenger of God: Who are your relatives on whom Mawadda is obligatory? He said: ʿAlī, Fāṭimah and their two sons.[163]

In the commentary that ʻAllāmah Marʻashī has written, fifty-five great commentators, and theologians of the Sunnis narrate that the blessed verse of Mawadda Dhawi l-Qurbā uniquely includes Ḥaḍrat Amīr al-Mu'minīn, Fāṭimah Zahrā and Ḥasanayn (peace be upon them). They have interpreted the blessed verse based on the obligation of Mawadda towards Ahl Al-Bayt, which is the reward of the mission.[164] Also, in Mulḥaqāt al-Iḥqāq, sixty-four scholars have quoted the same.[165]

Ibn Ṣabbāgh Malikī says:

وَ لِلّهِ دَرُّ الْقَائِلِ إذْ قال:
هُمُ العُروةُ الوُثقى لِمُعتَصِمٍ بِها
مَناقِبُهم جاءَتْ بِوحيٍ و إنزالِ
مَناقبُ فى شورى و سورةِ هَل أتَى
و فى سورةِ الأحزابِ يعرِفُها التّالى
و هُم ءالُ بيتِ المُصطفى فَوِدادُهم
علَى النّاسِ مَفروضٌ بِحكمٍ وإسجالِ..

May God greatly reward the speaker who said:
They are al-Urwah al-Wuthqā (The Firmest Bond) for those who hold on to it.
Their virtues were revealed by God through revelation to the Messenger of God.
Merits of them are mentioned in Surah Ash-Shūrā, Surah Hal Atā and in Surah al-aḥzāb, which every thinker can appreciate.
They are the Household of Mustafa, whose love is obligatory for all and has been established by God's decree.[166]

al-Shablanji says that Abi al-Ḥasan bin Jubayr recited:

احبُّ النّبىَّ المُصطفى و ابْنَ عمِّهِ
عليا و سِبطَيهِ و فاطمةَ الزَّهرا
هُمُ أهلُ بيتٍ اذهِبَ الرّجسُ عنهُمُ وَ
أطلَعَهُمْ افقُ الهُدَى أنجُمًا زُهْرا
مُوالاتهُمْ فَرضٌ علَى كلِّ مُسلمٍ و
حُبُّهُمُ أسنَى الذَّخائرِ لِلاُخرَى
و مَا أنا للصَّحْبِ الكرامِ بِمُبغضٍ
فإنّى أرَى البَغضاءَ فى حقِّهِم كفرا

I love the Holy Prophet (Muḥammad Al-Mustafa), his cousin (ʻAlī Murtaḍá), his two children and Fāṭimah Zahrā. They are ahl al-Bayt (the people of the house) who are pure from all filth, and impurity is far from their holy realm. The horizon of guidance has emerged bright stars from among them. Loving them is considered obligatory for every Muslim and it is the most valuable reserve for the hereafter. I do not have enmity with the honorable companions of the Holy Prophet in my heart, because their enmity is considered

blasphemy.[167]

In the book "Al-Kashf wa Al-Bayān" in Tafsīr of "اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ", Tha'labī mentions that Muslim bin Ḥayyān says: I heard Aba Burayda said, "The straight path is the path of Muḥammad and the family of Muḥammad."[168]

Ḥamawī mentions in Farā'id al-simṭayn with his documents from Aṣbagh bin Nubāta from Amīr al-Mu'minīn (peace be upon him) that he said in the interpretation of:

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ.

But indeed, those who do not believe in the Hereafter are deviating from the path.[169]

الصِّرَاطُ وِلَايَتُنَا أَهْلَ الْبَيْتِ.

The path (Ṣirāṭ) is our wilāyah of Ahl al-Bayt.[170]

Also, Ḥamawī in "Farā'id" narrates from Imām Ja'far Sadiq (peace be upon him) that he said:

نَحْنُ خِيَرَةُ اللهِ وَنَحْنُ الطَّرِيقُ الْوَاضِحُ وَالصِّرَاطُ الْمُسْتَقِيمُ.

We are the chosen servants of God, and we are the clear path, and we are the straight path.[171]

In "Dhakhā'ir al-'Uqbā" it is mentioned that Abu Sa'īd narrated with his chain of transmission from the Messenger of God, may God's prayers and peace be upon him, that he said:

أَنَا وَأَهْلُ بَیْتِی شَجَرَةٌ فِی الْجَنَّةِ وَأَغْصَانُهَا فِی الدُّنْیَا، فَمَنْ تَمَسَّکَ بِنَا اتَّخَذَ إِلَی رَبِّهِ سَبِیلاً.

My family and I are a tree in heaven, and the branches of this tree are in the world. Therefore, whoever clings to us and adapts himself to our ways and traditions, has found a way to his God and has chosen such way for himself.[172]

'Allāmah Mar'ashī in the commentary of "Iḥqāq al-Ḥaqq" asserts that: 'Allāmah Ibn Kathīr of Damascus, who died in 774, in his commentary, from Imām Aḥmad Ḥanbal, narrated from Ismā'īl ibn Ibrahim from Abi Ḥayyān al-Taymiyyah that he said: Yazīd ibn Ḥayyān said that Ḥuṣayn ibn Maysara, 'Umar bin Muslim and I, went to visit Zayd bin Arqam. When we sat, Ḥuṣayn said: O Zayd! You are blessed greatly since you saw the Messenger of God and heard

many ḥadīth from him. You participated in many wars and prayed with him. Zayd bin Arqam said: O my nephew! Old age has overtaken me, and a lot has passed since then, and some of the things that I had memorized from the Messenger of God have been subject to oblivion. Therefore, accept what I am actually telling you, and do not expect what I am not telling you, and don't oblige me. Then he said: The Messenger of God, may God's prayers and peace be upon him, got up one day to give a sermon in the middle of Mecca and Medina, near a water called Khum. He praised God, reminded the people, preached and then said: O people! O group of people! I am a human being, and the angel of death will come to me from God, and I will speak the truth. I leave two things among you; two great and heavy things: The first is the book of God, in which there is light and guidance. So, stick to God's Book and take it as your guide. He encouraged many people to study God's Book. Then the Prophet said: The other is my Ahl al-Bayt. I advise you to remember God about my Ahl Al-Bayt.[173]

Ibn Ḥajar says in "Ṣawā'iq" that Daylamī narrated a ḥadīth from Abū Sa'īd al-Khudrī that the Prophet said:

وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ عَنْ وِلايَةِ عَلِيٍّ.

The words of the Exalted God "وَ قِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ"[174] means the wilāyah (guardianship) of 'Alī and Ahl al-Bayt.[175&176]

It is narrated from Jābir b. 'Abd Allāh al-Anṣārī that: An Arab man was honored to serve the Messenger of God and said, "Offer Islam to me." The Prophet said, "Testify that there is no God but the One God with no partner and testify that Muḥammad is His servant and His Messenger." The Arab man said: Do you ask me for a wage in return? The Prophet said: No, except Mawadda Dhawi l-Qurbā (to have sincere affection towards my Ah Al-Bayt). The Arab said: Is it my Dhawi l-Qurbā or yours? Ḥadrat said: Mine! Arabi said: Bring your hand so I can pledge allegiance to you. May God curse the one who does not love you and your Dhawi l-Qurbā! The Messenger of God said: Amen; That is, God, answer the prayers of this Arab.[177]

It is narrated from Ibn 'Abbās that the Messenger of God, may God bless him and his family, said:

لَوْ أَنَّ رَجُلاً صَفَنَ بَيْنَ الرُّكْنِ وَ الْمَقَامِ فَصَلَّى وَ صَامَ ثُمَّ لَقِيَ اللَّهَ وَ هُوَ مُبْغِضٌ لأَهْلِ بَيْتِ مُحَمَّدٍ دَخَلَ النَّارَ.

If a man between the essentials of prayer (arkān al-ṣalāt) and the maqām stands on his feet in prayer and fasts, and then meets God in a state where he has enmity against the family of Muḥammad in his heart, he will go to hell.[178]

This ḥadīth was narrated by Ḥākim in "Mustadrak" and his documents was

considered to be authentic, and Dhahabī also considered it to be a reliable ḥadīth in "Talkhīs".

al-Ṭabarānī in "al-Awsaṭ" through Abī Laylā from Ḥaḍrat Sayyid al-Shuhadā, peace be upon him, narrated from his grandfather, the Messenger of God, that he said:

أنَّهُ قَالَ: الْزَمُوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللّٰهَ عَزَّوَجَلَّ وَ هُوَ يَوَدُّنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا. وَ الَّذِي نَفْسِي بِيَدِهِ لا يَنْفَعُ عَبْدًا عَمَلُهُ إلاّ بِمَعْرِفَةِ حَقِّنَا.

The grandson who was martyred narrates from his grandfather that the Messenger of God, peace be upon him, said: Keep our affection and love for the Ahl al-Bayt firm, because whoever meets The Exalted God with our affection, will enter the gates of heaven with our intercession. And I swear by the God in whose hand my life is, no servant will enjoy his good deed unless he learns about our right.[179]

Also, Ḥāfiẓ Sammān in his book "'Amālī" narrated with his documents from the Messenger of God, peace and blessings of God be upon him and his family, that:

لَوْ أَنَّ عَبْدًا عَبَدَ اللّٰهَ سَبْعَةَ ءَالافِ سَنَةٍ وَ هُوَ عُمْرُ الدُّنْيا ثُمَّ أَتَى اللّٰهَ عَزَّوَجَلَّ يُبْغِضُ عَلِيَّ بْنَ أَبِيطَالِبٍ جَاحِدًا لِحَقِّهِ نَاكِثًا لِوِلايَتِهِ لأَتْعَسَ اللّٰهُ خَيْرَهُ وَ جَدَعَ أَنْفَهُ.

If a servant worships God for seven thousand years, which is equal to the life of this world, then he appears before God in a state where he has enmity with 'Alī ibn Abi Ṭālib and denies his rights and breaks his guardianship, God will take goodness and mercy away from him and will cause him troubles so that whatever he tries to save himself will not be useful.[180]

Also, Khwārizmī in his "Manāqib" narrates from the Holy Prophet, may God's prayers and peace be upon him, that he said:

أَنَّهُ قَالَ لِعَلِيٍّ: يا عَلِيُّ! لَوْ أَنَّ عَبْدًا عَبَدَ اللّٰهَ عَزَّ وَ جَلَّ مِثْلَ مَا قَامَ نُوحٌ فِي قَوْمِهِ وَ كَانَ لَهُ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللّٰهِ وَ مُدَّ فِي عُمْرِهِ حَتَّى حَجَّ أَلْفَ عَامٍ عَلَى قَدَمَيهِ، ثُمَّ قُتِلَ بَينَ الصَّفَا وَ الْمَرْوَةِ مَظْلُومًا؛ ثُمَّ لَمْ يُوَالِكَ يا عَلِيُّ! لَمْ يَشُمَّ رَائِحَةَ الْجَنَّةِ وَ لَمْ يَدْخُلْهَا.

The Messenger of God said to 'Alī bin Abi Ṭālib, peace and blessings be upon him: O 'Alī! If one of God's servants lives as long as Noah's life and is engaged in the duties of servitude throughout this period, as Noah was engaged in, and has as much gold as Mount Uhud and spends it all in the way of God, and then his life will be extended so that he will go to Hajj on foot for a thousand years, and then he will be killed oppressed between the two mountains of Safa and Marwa, and despite all these circumstances, if he does not have your wilāyah (guardianship) , he will not receive a scent of heaven and will not enter heaven.[181]

Also, Khwārizmī narrates from Umm Salama that:

يا امَّ سلَمَةَ! أتَعرِفينَهُ؟ قُلتُ: نَعَم، هذا عَلِيٌّ بنُ أبي‌طالِب! قال: صَدَقتِ، سَجيَّتُهُ سَجيَّتي و دَمُهُ دَمي و هُوَ عَيبَةُ عِلمي. فَاسمَعي و اشهَدي: لَو أنَّ عَبدًا مِن عِبادِ اللهِ عَزَّ وَ جَلَّ عَبَدَ اللهَ ألفَ عامٍ بَينَ الرُّكنِ وَ المَقامِ ثُمَّ لَقِيَ اللهَ عَزَّ وَ جَلَّ مُبغِضًا لِعَلِيِّ بنِ أبي‌طالِب و عِترَتي، أكَبَّهُ اللهُ تَعالى عَلى مَنخَرِهِ يَومَ القِيمَةِ في نارِ جَهَنَّم.

It is narrated from Umm Salama that once the Prophet turned to me and said: O Umm Salama! Do you know this person? I said: Yes, he is ‘Alī Ibn Abi Ṭālib! Ḥaḍrat said: You are right; his instincts and attributes are my instincts and attributes, and his blood is my blood, and he is the treasure of my knowledge and sciences. Listen and bear witness to this fact that if a servant of God worships God for a thousand years between the rukn and maqām, and then meets God with the hatred of ‘Alī ibn Abi Ṭālib and my ‘tra, God, the Exalted God will throw him into the fire on the Day of Resurrection.[182]

Ibn ‘Asākir in his "Tārīkh" with his documents from Jabir bin Abdullah Anṣārī narrates from the Messenger of God, peace be upon him and his family, that he said:

يا عَلِيُّ! لَو أنَّ اُمَّتي صامُوا حَتّى يَكونُوا كَالحَنايا وَ صَلَّوا حَتّى يَكونُوا كَالأوتارِ، ثُمَّ أبغَضُوكَ لَأكَبَّهُمُ اللهُ فِي النّارِ.

O ‘Alī! If my Ummah fasts so much that their chests and stomachs sink due to the severity of hunger and their backs bend forward like a curve, and they pray so much that their flesh melts from the abundance of prayer and attention and they become thin like a string, and at the same time, if they hate you in their hearts, God will throw them face down into the fire.[183]

Also, Abu Abd Allah Mulla in his Sīrah narrates from Ibn ‘Abbās that one day he was passing in front of a group of people who were slandering Amīr al-Mu’minīn. His eyes were blind at the time and a leading person was helping him. So, he said to his leader: Did you hear their words? [184] He answered: They insulted ‘Alī. Ibn ‘Abbās said: Take me back to them. Ibn ‘Abbās said: Which of you curses God? They said: Subhan Allah (Glory be to Allah); whoever curses God is a polytheist. Ibn ‘Abbās said: Which of you curses the Messenger of God? They said: Glory be to God! Whoever curses the Messenger of God is an infidel. Ibn ‘Abbās said: Which of you curses ‘Alī bin Abi Ṭālib? They said: Yes, this is something that can happen and has happened. Ibn ‘Abbās said: I take God as witness that I heard the Messenger of God, peace and blessings of God be upon him, saying: Whoever insults ‘Alī has insulted me, and whoever insults me has insulted God. Whoever insults God, God will throw him into the fire on his face.

Then he turned away from that group and said to his leader: What did you hear from them regarding my speech? The leader said: They did not say anything. Ibn ‘Abbās said: How were their faces when I was reciting this ḥadīth? The leader said:

نَظَرُوا إلَيکَ بِأعْيُنٍ مُحْمَرَّةٍ
نَظَرَ التُّيوسِ إلَى شِفارِ الجازِرِ..

They were so disturbed by your speech that they looked at you with red twisted- eyes like deer and mountain goats looking at butchers' cleavers.

Ibn 'Abbās said: Say more. The leader said:

خُزْرُ العُيونِ نَواكِسٌ أبصارَهُم
نَظَرَ الذَّليلِ إلَى العزيزِ القاهرِ..

They looked at you with narrowed eyes and downcast eyes from the intensity of enmity and anger, like a humiliated person who looks at the the powerful person. Ibn 'Abbās said: Say more. The leader said: I don't know anything more. Ibn 'Abbās said: Nevertheless, I have something:

أحياؤُهُم عارٌ على أمواتِهِم
و المَيتونَ فضيحةٌ لِلغابرِ..

The living people of this community are a disgrace to their dead, and their dead bring shame and dishonor to their living people.[185&186]

With all the orders that the Messenger of God, may God bless him and grant him peace, implemented, the Ummah and the Companions betrayed the Prophet on the first day of his death. The body of the Messenger of God had not yet been shrouded and buried, when in a place called Saqīfah Banī Sā'ida[187] they usurped the caliphate of 'Alī b. Abi Ṭālib (peace be upon him) and gave allegiance to Abu Bakr as the successor of the Prophet. Then they attacked the house of Wilāyah and purity.

Nazẓām ibn Ibrāhīm ibn Sayyār ibn Hānī says:

إنَّ عُمرَ ضَرَبَ بَطنَ فاطمةَ عليها السّلامُ يومَ البَيعةِ حتّى ألقَتِ المُحسنَ مِن بَطنِها. و كان يصيحُ: أحرِقوها بمَن فيها. و ما كانَ فی الدّارِ غيرُ عليٍّ و فاطمةَ و الحَسنِ و الحُسين.

On the day when they wanted to take Amīr al-Mu'minīn to the mosque to swear allegiance, 'Umar hit Fāṭimah's stomach, so that Fāṭimah's fetus, Mohsin, miscarried. 'Umar shouted: Burn this house with everyone in it! While there was no one else in the house except 'Alī, Fāṭimah, Ḥasan and Ḥusayn.[188]

Ḥaḍrat Fāṭimah, peace be upon her, suffered many hardships. With the utmost pain and suffering, she defended the position of Amīr al-Mu'minīn, peace be upon him, and the usurpation of the position of Islamic caliphate from its possessor.

ibn Qutayba al-Dīnawarī says:

وخرج عليٌّ كرّم اللهُ وجهه يحملُ فاطمةَ بنتَ رسولِ الله صلّى اللهُ عليه [وءالِه] وسلّم على دابّةٍ ليلاً في مجالسِ الأنصار تسألُهم النُّصرة، فكانوا يقولون: يا بنتَ رسول الله! قد مضتْ بيعتُنا لهذا الرّجل، ولو أنّ زوجَك وابنَ عمّك سبق إلينا قبل أبي بكرٍ ما عدلْنا به. فيقولُ عليٌّ كرّمَ اللهُ وجهه: أفكنتُ أدعُ رسولَ الله صلّى اللهُ عليهِ [وءالِه] وسلّم في بيتِه لمْ أدفِنْهُ وأخرُجُ أنازعُ النّاسَ سلطانَه؟ فقالتْ فاطمةُ: ما صنعَ أبُو الحسن إلاّ ما كان ينبغي له، ولقدْ صنعُوا ما اللهُ حسيبُهُم وطالِبُهُم.

At night, 'Alī took Fāṭimah, the daughter of the Messenger of God, to Anṣār meetings and asked them for help. They said: O daughter of the Messenger of God! Our allegiance to Abu Bakr is something that has happened. If your husband and your cousin, 'Alī Ibn Abi Ṭālib had turned to us before our pledge of allegiance to Abu Bakr, we would have pledged allegiance to him. 'Alī, may Allah be pleased with him, used to say: Could I not have buried the body of the Messenger of God and go out to take over the government and engage in arguments? Then Fāṭimah would say: What Abu al-Ḥasan did was worthy but those who stole the caliphate did what they did, and God himself is sufficient to record all activities and punish them.[189]

On the other hand, Fāṭimah had faced public insults, the usurpation of Fadak, her quota from Khyber and the rights of her relatives. Also, the conflicts and disputes that the daughter of the Messenger of God used to have with Abu Bakr and 'Umar, had left no strength for that pure woman who had physical ailments and miscarriages. This issue was especially evident with the loss of her father, the Messenger of God. Nevertheless, the Ummah gravely paid the reward of the Prophet and left Zahrā Ṣaddīqah alone. With a broken heart in a sick bed, according to the narration of Ibn Qutayba, she did not live after her father for more than seventy-five days.[190&191]

They harassed Ḥaḍrat Fāṭimah so much that she did not allow Abu Bakr and 'Umar to enter her house. Then, through the mediation of Amīr al-Mu'minīn, they visited Fāṭimah and greeted her, but she turned her face away and did not answer, although the answer to Salām is obligatory for every Muslim. Therefore, it is clear that Ḥaḍrat Fāṭimah did not consider Abu Bakr and 'Umar as Muslims.

Ibn Qutayba says: After 'Alī was taken to the mosque, he did not swear allegiance and went to the Prophet's grave with a broken heart, crying and shouting.

فقال عُمر لأبي بكرٍ رضي الله عنهما: انطلقْ بنا إلى فاطمةَ فإنّا قد أغضبناها. فانطلقا جميعًا فاستأذنا على فاطمةَ فلم تأذنْ لهما، فأتيا عليا فكلّماه فأدخلَهُما عليها، فلمّا قعدا عندها حوّلتْ وجهَها إلى الحائطِ، فسلّما عليها، فلم تردّ عليهما السّلامَ.

'Umar said to Abu Bakr: We should meet Fāṭimah because we made her angry. Both of them asked Fāṭimah for permission to enter her house, but she

refused. They went to 'Alī and discussed about meeting Fāṭimah. When 'Umar and Abu Bakr sat near Fāṭimah, Fāṭimah turned her face away from them and faced the wall. Those two people greeted Fāṭimah, but she did not answer.[192]

Then Ibn Qutayba says: After Abu Bakr started apologizing for depriving Fāṭimah from her inheritance, he said, I heard the Messenger of God saying:

لا نُورِثُ، مَا تَرَكنَا فَهُوَ صَدَقَةٌ.

We do not leave an inheritance and what remains from us is Ṣadaqah (charity).

فَقالتْ: أَرَأيتُكمَا إنْ حَدَّثتُكمَا حَدِيثًا عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ [وَءَالِهِ] وَسَلَّمَ، تَعرِفانِهِ وَ تَفعَلانِ بِهِ؟ قالا: نَعَمْ. فَقالتْ: نَشَدتُكمَا اللهَ أَلَمْ تَسمَعَا رَسُولَ اللهِ يَقُولُ: رِضَا فاطِمَةَ مِنْ رِضَايَ وَ سَخَطُ فَاطِمَةَ مِنْ سَخَطِي، فَمَنْ أَحَبَّ فَاطِمَةَ ابنَتِي فَقَدْ أَحَبَّنِي، وَ مَنْ أَرْضَى فَاطِمَةَ فَقَدْ أَرْضَانِي، وَ مَنْ أَسْخَطَ فَاطِمَةَ فَقَدْ أَسْخَطَنِي؟ قالا: نَعَمْ، سَمِعْنَاهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ [وَءَالِهِ] وَسَلَّمَ.
قَالَتْ: فَإنِّي أُشْهِدُ اللهَ وَ مَلَائِكَتَهُ أَنَّكمَا أَسْخَطْتُمَانِي وَ مَا أَرْضَيْتُمَانِي، وَ لَئِنْ لَقِيتُ النَّبِيَّ لَأَشْكُوَنَّكُمَا إليهِ ... وَاللهِ لأَدْعُوَنَّ اللهَ عَلَيكَ فِي كُلِّ صَلَوةٍ أُصَلِّيهَا.

Hadrat Fāṭimah said to Abu Bakr and Umar: If I narrate a ḥadīth to you from the Messenger of God, will you confess and submit to its content? They said: Yes. Hadrat Fāṭimah said: Do you swear by God that you heard the Messenger of God saying: What hurts her hurts me, and what makes her angry makes me angry. Fāṭimah's happiness is my happiness and Fāṭimah's anger is my anger; whoever loves my daughter has loved me, and the one who make her angry has made me angry? Whatever makes Fāṭimah sad makes me sad, and whatever makes Fāṭimah happy makes me happy. They said: Yes, we heard these from the Messenger of God, may God bless him and grant him peace. Fāṭimah said: I bear witness to God and God's angels that you two made me angry. If I meet my father, the Messenger of God, I will take the complaint to him. I swear to God that after every prayer, I will curse you, Abu Bakr.

I also quoted from "Ṣaḥīḥ al-Bukhārī" that 'Alī buried Fāṭimah at night and invoked the funeral prayer and did not inform Abu Bakr.[193]

Alī Ibn Burhān al-Dīn Ḥalabī Shāfi'ī says:

و قَال الواقدِيُّ: و ثَبتَ عِندنا أنَّ عليا كرَّم اللهُ وجهَه دَفنَها رَضِيَ اللهُ عنها ليلاً و صلّى علَيها و معَه العبّاسُ و الفَضلُ رضِيَ اللهُ عنهم، و لَم يعلِموا بِها أحداً.

Wāqidī says: It has been proven to us that 'Alī buried Fāṭimah at night, and performed the funeral prayer, and 'Abbās and Faḍl bin 'Abbās, may God be

pleased with them, were with him, and did not inform anyone for prayer and burial of Fāṭimah.[194]

In Rijāl of Shaykh al-Ḥurr al-'Āmilī, "Risālah fi ma'rifah al-ṣaḥābah", narrates from Al- kashshī, with his chain of transmission on the authority of Abu Jaafar, on the authority of his father, on the authority of his grandfather, on the authority of 'Alī Ibn Abi Ṭālib, peace be upon them, who said:

قَالَ: ضَاقَتِ الأَرْضُ بِسَبْعَةٍ بِهِمْ تُرْزَقُونَ وَ بِهِمْ تُنْصَرُونَ وَ بِهِمْ تُمْطَرُونَ؛ مِنْهُمْ سَلْمَانُ وَ الْمِقْدَادُ وَ أَبُوذَرٍّ وَ عَمَّارٌ وَ حُذَيْفَةُ رَحْمَةُ اللهِ عَلَيْهِمْ وَ أَنَا إِمَامُهُمْ. وَ هُمُ الَّذِينَ صَلَّوا عَلَى فَاطِمَةَ.

Amīr al-Mu'minīn, peace be upon him, says: There are seven people who, due to their majesty of their souls, the earth is unable to carry and bear them. It is because of the grace of their existence that livelihood and subsistence will reach you and you will achieve your goals, and the rain falls from the sky. Among them are Salmān, Miqdād, Abu Dharr, 'Ammār, and Ḥudhayfah, may God have mercy on them, and I am their Imām. They are the ones who prayed for Fāṭimah.

THE SEVENTH SERMON: Friday, 30 Jumādā al-'Ūlā, 1391 AH

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله الطاهرين
و لعنة الله على أعدائهم أجمعين من الآن إلى قيام يوم الدين
و لا حول و لا قوة إلا بالله العلي العظيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

قال الله الحكيم في كتابه الكريم: قل لا أسألكم عليه أجرا إلا المودة في القربى و من يقترف حسنة نزد له فيها حسنا إن الله غفور شكور * أم يقولون افترى على الله كذبا فإن يشإ الله يختم على قلبك و يمح الله الباطل و يحق الحق بكلماته إنه عليم بذات الصدور * و هو الذي يقبل التوبة عن عباده و يعفوا عن السيئات و يعلم ما تفعلون * و يستجيب الذين آمنوا و عملوا الصالحات و يزيدهم من فضله و الكافرون لهم عذاب شديد.

Allah the Wise said in the Holy Book: Say, [O Muḥammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts. And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment. (Verses twenty-third to twenty-sixth, from Surah Ash-Shūrā, forty-second surah of the Holy Quran)

In some of the rulings of Sharia in the Holy Qur'an, a lot of strictness has been applied. Although it seemed unlikely that there would be such strictness regarding the necessity of Mawadda, but after the Holy Prophet, peace and blessings of God be upon him, due to the ummah's failure to carry out his order, the root of corruption grew, which had dire consequences for Muslims. It turned out that the Qur'an's emphasis on that judgment and the promise of painful punishment with aggravating tones were all to prevent the horrible outcomes. Therefore, those emphasizes were all timely and appropriate.

When a wise speaker emphasizes a small matter and then exaggerates his emphasis, it becomes clear that there is a big secret hidden in it. For example, if a pious scholar who has spent a lifetime in worship, asceticism, and isolation tells a

man not to commit adultery in public, or for example, if a polite person is told not to shout and walk naked in the streets, it turns out that such person has some emotional problems that gradually will manifest in him. A wise man has seen traces of such a reality in such a learned man. It is possible that a seed of indecency will grow in him, and he will walk naked on the public road and find it acceptable to shout. Therefore, they should obey the the wise to prevent upcoming events.

Great stresses are applied in several cases in the Holy Qur'an. Firstly, the subject of usurious transactions or loans, which are forbidden in the Holy Quran with a very strange tone. God says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

Those who take interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.[195]

That is, he loses all the attributes and perfections of a human being, his humanity is turned upside down and he is removed from the category of human beings. Due to this ugly act, his nature changes and enters the group of devils. Then He says in the following verse:

وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

Those who engage in usury after the revelation of this verse and the sanctity of usury, they are companions of the fire and will live permanently in hell. Then says:

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ.

God destroys the interest that comes from usury. Spending and alms, although they appear to cause a decrease in wealth, are a source of wealth, abundance of blessings, and the descent of goodness and mercy. Those who take usury are sinners, and God does not like a sinner.[196]

Then says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ *فإن لم تفعلوا فأذنوا بحرب من الله و رسوله.

O you who believe in God and have converted to Islam, fear your God, and after revealing this verse, you understand the sinfulness of usury. Therefore, give up all the interest on the usurious loans. Avoid such sin if you believe. If you do not listen to this command, then know that you have prepared yourself for war with God and the Messenger of God.[197]

That is, God and the Messenger of God will rise up to fight with the usurer, and the usurer has announced his war with God and the Messenger of God with this heinous act. It is observed that in these verses, a lot of rebukes has been made about usury, even though during the time of the Messenger of God, usury was very simple and common among certain individuals.

At that time, the usury and compound interest transactions, the establishment of banks that regulate the rules based on usury and take the wealth of the weak people to all kinds of advertisements, had not yet appeared in the world.

Even in those days, the seeds of usury transactions had not been planted in the world when the Quran expressed such a harsh and unforgivable ruling about it. Indeed, this rule can be called one of the blessings and miracles of the Qur'an. This is because usury, like a fire, burns its surroundings and spreads from individuals to society, and naturally, following these usury transactions, people are divided into two classes, the poor and the rich. One class is constantly behind due to usurious loans and the inability to pay, and with this balance, the wealth of the usurpers and aggressors is constantly increasing. Due to this class difference, people's morale is ruined, and the seeds of hatred, envy and avarice take root in the hearts, and local and international conflicts are found, which destroy the basis of humanity and make the world ugly and horrible.

If the root of usury is destroyed, the loss of life, money and spirit will never be inflicted on the people, and it will not spread from individuals to society, and the world will not show its ugly face on people in the form of an outward and spiritual fire.

The purpose of the Holy Qur'an was perhaps surprising on those days. Also, the narrations from the Messenger of God and the Imāms about ribā (usury) with a strong tone, that one dirham of usury is more sinful than committing adultery with one's mother seventy times in the house of God, were surprising.[198]

Now that it is widespread and continues its trend in society, it is clear why the Holy Qur'an had expressed its sinfulness so strongly. The sin of usury is truly greater than adultery with one's mother in God's house. Therefore, in the Holy Qur'an, the sin of the greatest abomination, such as fornication, drinking wine, gambling, cruelty, and even killing an innocent person, isn't considered as great as the sin of usury.

Secondly, in the Holy Quran, there is a lot of emphasis on not loving the infidels, whether they are polytheists, Jews, or Christians. In this regard, the strictness is so much that it completely excludes a person who establishes a relationship of affection and friendship with them from the ranks of the believers.[199]

لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حَادَّ اللَّهَ.

God addresses the Prophet and says: "O Prophet! You will not find a group that believes in God and the Last Day, who will make friends with God's enemies."[200]

Then He says:

يا أيُّها الَّذينَ آمنُوا لا تَتَّخِذُوا الْيَهُودَ وَ النَّصارى أَوْلِياءَ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمينَ.

O you who have believed, do not take the Jews and Christians as your friends, they are friends with each other. And whoever of you takes them as his friend, he will be one of them. God will not guide the oppressor people who follow the path of deviance by their own will.[201]

He also says:

وَ لَوْ كانُوا يُؤْمِنُونَ بِاللَّهِ وَ النَّبِيِّ وَ ما أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِياءَ وَ لكِنَّ كَثيراً مِنْهُمْ فاسِقُونَ.

And if Muslims have faith in God and His Messenger and the Qur'an revealed by God to His Messenger, they will not make friends with Jews and Christians, but many of them are deviating from the straight path.[202]

In these verses, He excludes from the ranks of believers those who establish relations with polytheists, Jews, and Christians, and it is as if the love of Islam has not penetrated into their hearts. This is not because the Qur'an does not want good to reach them, but because affection gradually lead to friendship, and such harmony progressively influence their thoughts and feelings on the Muslim person.

It is known that the root of Islam and faith is the pure belief in God, firm faith in the Messenger of God, the Day of Resurrection, and divine decrees and orders. If a Muslim wavers in his pure belief and faith due to being close to them, he will no longer be a true Muslim, even if he is outwardly obedient to Islamic manners. Little by little, he follows their actions, methods, traditions, and customs in life and social matters through love and following their thoughts. The attributes of a strong-willed Muslim, a fighter in the cause of God, a Muslim who prays and spends in the way of God, gradually weaken. Instead of good qualities, in his heart and soul, weakness, laziness and laxity in all matters, gambling, and all kinds of obscenities and vices take place.

At the time, when the Holy Qur'an warned Muslims against cohabitation with infidels with an aggravating tone, perhaps the effects were not clear to many people. They considered such strictness to be an exaggeration, but today, with the penetration of their traditions and customs, new souvenirs of moral vices are adopted by our society. How can a strong, steadfast, and prayerful community gradually become weak, lose all its spiritual perfections, and fall to the stage of destruction?

Thirdly, it should be known that the subject of the Bi'tha (selection of prophet by God for the guidance of people) was a spiritual and real matter, free

from artificiality and conservatism, and outside of social conventions and traditions. Bi'tha is based on divine revelation, and it is a way to connect the heart of the Prophet to the higher worlds and to acquire the grace of the heart from the Holy Lights. Bi'tha is about knowing God and the names and attributes of God, knowing about the soul and the ways of perfection of the soul, knowing about the temptations of Satan and the way of his seduction which is through the inciting nafs (Nafs al-'ammārah). Bi'tha is to know about the secrets of creation and the hidden secrets of man from the point of view of the bāṭin (inner most being) and the perceptions of the heart by Gabriel.

Due to the Divine Lights, the world of matter is also enlightened, and thousands of social rules complete the human soul, but all are bound to the divine secret.

Of course, after the Messenger of God, only Ahl al-Bayt were aware of the hidden secrets of the Holy Qur'an and the path to complete the human soul according to the world of monotheism and the interpretations of the Holy Book. If awareness was achieved for some individuals, it was in general and within certain limits. Nevertheless, in the holy existence of Amīr al-Mu'minīn, it was in the highest and most perfect way. He was like the soul of God's Messenger, and he was like him and the top student in the perceptions, knowledge, and connection to the unseen worlds of the Prophet. On this basis, Ḥaḍrat 'Alī was the truth of prophecy, the secret of the guardianship and the the secrets of the Prophet.

The ḥadīths that Shia and Sunnis frequently or mutawātir narrate from the Messenger of God, may God's prayers and peace be upon him, say: 'Alī is my nafs; 'Alī is like me; 'Alī and I are both created from the same light; 'Alī is my brother, and the likes, all indicate this meaning.

The story of the prophethood of the Messenger of God, the revelation of the Qur'an, the rules of Islam and the greatness of Muslims in the era of the Messenger of God is not based on a social system—a system that is discussed only in terms of appearance, without paying attention to the meaning and inner meaning of the matter. Rather, it only relies on the connection to the unseen worlds, the purity of the inner being, the understanding of the sciences of the heart based on purity and attaining the status of pure worship.

After the Messenger of God, this intention continues if a person like Amīr al-Mu'minīn takes charge of affairs and guides the human society in the same direction as the Prophet. If someone else who has not stepped on this horizon of purity, wants to rule, he will not guide people in the way of the Messenger of God, but within the limits of his perceptions; he will guide the people on the path that he himself has traveled. His way will have many differences with the way of the Messenger of God as a Muslim. The blessed verse of the Qur'an" قُلْ لَا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى" indicates this meaning.

The verse of Mawadda brings mankind to the path of Amīr al-Mu'minīn, Ṣaddīqah Kubrā and Ḥasanayn, peace be upon them, through Mawadda Dhawi l-Qurbā; It familiarize them with the facts of Islam and inform them about the

secret of prophecy. The verse wants the people to benefit from the Prophet's mission and complete the apparent Islam [which was made by Shahādatayn] with the Imam's knowledge and achieve monotheism. It limits the path of all people to Ahl al-Bayt and make them satiated from the fountain of Ahl al-Bayt. It guides people to a path that is the closest path to absolute salvation and the main goal.

This truth is so great and noble that it is considered the reward of the mission. No decree in the Holy Qur'an has such level of validity as Mawadda.

If a Muslim commit any of the sins, the essence and roots of his Islam remain, and his bound with the Prophet is not severed all at once. However, a Muslim without Mawadda of The Fourteen Infallibles (peace be upon them) who does not traverse their path, his relationship with the Prophet will be severe and his Islam will be ineffective and chaotic. During the time of the Messenger of God, due to the brightness and spiritual enlightenment of that Prophet, many placed themselves close to that source of divinity, but later, in the dark and cold environment, they became depressed and reverted to the ignorance of the past era.

وَ ما مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ.

Muḥammad is not but a messenger. [Other] messengers have passed on before him. So, if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.[203]

This is about those who, after the death of the Messenger of God, followed their own thoughts and called out " the book of God is sufficient for us, كَفانا كِتابُ الله". They saw themselves needless of a family of knowledge and purity and did not follow the path of prophethood through wilāyah. Consequently, they remained in the same ignorant thoughts and were buried in the same place.

During the time of the Messenger of God, many people did not know the wisdom of the love of Ahl al-Bayt, which was dedicated to the efforts of the Messenger of God. It can also be seen in many Sunni writings that they are still in this confusion and have not been able to solve the problem.

The Holy Prophet, who is the spiritual father of Muslims, wanted to put the ummah on the path of purity and love with the Sharia ruling of Mawadda Dhawi l-Qurbā. With the divine light of the verse below, the facts of the events and purity of The Fourteen Infallibles (peace be upon them) were revealed to him, and he observed all of them in his ways with the eyes of his heart.

فَكَشَفْنا عَنْكَ غِطاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ.

We have removed the veil from your eyes and your vision has become very sharp today.[204]

In the commentary attributed to Muḥyī al-Dīn Ibn al-'Arabī, he says under

the verse of Mawadda: The fruit and result of Mawadda is about the people themselves; because Mawadda is the cause of salvation, due to the fact that Mawadda toward the Ahl al-Bayt causes closeness and compatibility with them in the horizon of spirituality, which as a result will cause companionship in the Day of Resurrection, as the Holy Prophet, peace and blessings be upon him, said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ.

Man has companionship and solidarity with his beloved.

Therefore, since Mawadda toward Ahl al-Bayt is about the Ummah itself, does not actually have a reward for the Prophet. It is not possible for someone whose soul is dark and far away from Ahl al-Bayt to truly love them, just as it is not possible for someone whose soul is divine not to love Ahl al-Bayt.

The secret is that they are the Ahl al-Bayt of Prophethood and the source of Wilāyah and Fatwā. They have become beloved by God, the Most High, and they have been brought up in the highest place and sacred boundary by the hands of Lord of Glory. Accordingly, God loves the one who loves the Messenger of God.

If The Fourteen Infallibles (peace be upon them) of Ahl al-Bayt were not loved by the essence of oneness at the beginning of the matter, which is the realm of divine providence, then the Messenger of God would never have loved them; because the love of God's Messenger is the same as God's love in the world of plurality, and it is the same as God's love in the world of unity. Then he says: The meaning of Qurbā in the holy verse is the same four people mentioned in the Prophetic Ḥadīth. When they asked him: O Messenger of God! Who are your relatives whose Mawadda is obligatory on us? He said:

عَلِيٌّ وَ فَاطِمَةُ وَ الحَسَنُ وَ الحُسَيْنُ وَ أَبْنَاؤُهُمَا.

'Alī, Fāṭimah, Hasnain and their two sons.

The end of the words of Muḥyī al-Dīn Ibn al-'Arabī.[205]

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It is because of the love, purity, and spiritual connection with the souls of the pure Infallibles that the Shiites and their followers have more compassion and tolerance, and their opponents have more violence and cruelty.

Ibn Abī al-Ḥadīd says:

و قَد بَقِيَ هذا الخُلقُ متوارثًا مُتناقلاً فی مُحبّيه و أوليآئِهِ إلى الآنَ، كمَا بقِيَ الجَفَاءُ و الخُشونةُ و الوُعُورَةُ فِی الجانبِ الآخَرِ. و مَنْ لَهُ أدْنَى مَعرفةٍ بأخْلاقِ النّاسِ و عَوآئدِهم يعرِفُ ذلک.

And this noble character among the lovers and friends of Amīr al-Mu'minīn has been passed on by inheritance, just as the harshness, violence, and heaviness of the heart on the other side has been passed on by inheritance.

Whoever has the slightest knowledge of people's morals and the result of their dealings with each other in expressing spiritual qualities, will understand this matter well.[206]

It is on this basis that Hadrat Sadiq (peace be upon him) recommends inviting Sunni youth to our wilāyah; because their souls have not yet been hardened by cruelty and their inclination towards virtuous deeds is more.

It has been narrated from Muhammad b. Ya'qūb al-Kulaynī with his connected documents from Ismā'īl bin Abd al-Khāliq that he says:

سَمِعْتُ أَبَا عَبْدِاللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِأَبِي جَعْفَرٍ الْأَحْوَلِ وَ أَنَا أَسْمَعُ فَقَالَ: أَتَيْتَ الْبَصْرَةَ؟ قَالَ: نَعَمْ! فَقَالَ: كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُم فِيهِ؟ فَقَالَ: وَ اللَّهِ إِنَّهُمْ لَقَلِيلٌ وَ قَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَقَلِيلٌ! فَقَالَ: عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ.
ثُمَّ قَالَ: مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ: قُلْ لَا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى؟ قُلْتُ: جُعِلْتُ فِدَاكَ! إِنَّهُمْ يَقُولُونَ: لِأَقَارِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: كَذَبُوا، إِنَّمَا نَزَلَتْ فِينَا خَاصَّةً؛ فِي أَهْلِ الْبَيْتِ، فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ، أَصْحَابِ الْكِسَاءِ عَلَيْهِمُ السَّلَامُ.

I was in the presence of Imām Jafar Sadiq (peace be upon him) who was talking to Abū Ja'far Ahol. He said to Abū Ja'far: Did you go to Basra? He said: Yes! The Hadrat said: How did you find the haste of the people of Basra in referring to the Ahl al-Bayt province? He said: I swear to God that such group of people are very few in Basra; Some have entered the wilāyah of Ahl al-Bayt, but they are very few. Hadrat said: O Abu Jaafar! Invite the youth to this matter because they are faster in walking the good path.

Then he said: What do the people of Basra say about the verse of Mawadda fi al-Qurbā? The reply was: They consider it as the relatives of the Messenger of God. Hadrat said: They are lying; this verse was revealed only about us. This verse is about the Ahl al-Bayt, about 'Alī, Fāṭimah, Hasan and Husayn; Aṣhāb al-Kisā' (Arabic: أصحاب الكساء, lit. Companions of the Cloak) (peace be upon them).

Also, Ibn Bābawayh al-Qummī, with his connected documents, narrates from al-Rayyān b. al-Ṣalt that: When Ma'mūn brought Hadrat 'Alī bin Mūsā, may God's peace be upon him, to Marw (Alexandria Margiana), a large group of Iraqi scholars were in Ma'mun's assembly. Hadrat Riḍā (peace be upon him) recited the verses of Istfa up to the sixth verse. Then he put his words in the verse of Mawadda fi al-Qurbā and after explaining in detail, he said:

وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَرَضَ اللَّهُ عَزَّ وَجَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَى أُمَّتِهِ وَ أَمَرَهُ أَنْ يَجْعَلَ أَجْرَهُ فِيهِمْ لِيَوَدُّوهُ فِي قَرَابَتِهِ لِمَعْرِفَةِ فَضْلِهِمُ الَّذِي أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ، فَإِنَّ الْمَوَدَّةَ إِنَّمَا تَكُونُ عَلَى قَدْرِ مَعْرِفَةِ الْفَضْلِ.

فَلَمَّا أَوْجَبَ اللهُ ذَلِكَ ثَقُلَ لِثِقَلِ وُجُوبِ الطَّاعَةِ فَأَخَذَ بِهَا قَوْمٌ أَخَذَ اللهُ مِيثَاقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلُ الشِّقَاقِ وَ النِّفَاقِ وَ أَلْحَدُوا فِي ذَلِكَ فَصَرَفُوهُ عَنْ حَدِّهِ الَّذِي قَدْ حَدَّهُ اللهُ، فَقَالُوا: الْقَرَابَةُ هُمُ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ.

فَعَلَى أَيِّ الْحَالَيْنِ كَانَ، فَقَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ هِيَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَوْلَاهُمْ بِالْمَوَدَّةِ؛ كُلَّمَا قَرُبَتِ الْقَرَابَةُ كَانَتِ

الْمَوَدَّةُ عَلَى قَدْرِهَا. وَ مَا أَنْصَفُوا نَبِيَّ اللهِ فِي حِيَاطَتِهِ وَ رَأْفَتِهِ وَ مَا مَنَّ اللهُ بِهِ عَلَى أُمَّتِهِ بِمَا تَعْجِزُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ يَوَدُّوهُ فِي قَرَابَتِهِ وَ ذُرِّيَّتِهِ وَ أَنْ يَجْعَلُوهُمْ فِيهِمْ بِمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حِفْظًا لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ حُبًّا لَهُمْ.

Ḥaḍrat Riḍā, peace be upon him, said: As for Muḥammad, may God bless him and grant him peace, God the Exalted made the love and affection of his family obligatory upon his ummah, and God commanded his messenger to place his reward in the affection of the ummah towards his family. So that the Ummah loves them by getting to know Ahl al-Bayt, and the degree of love and friendship increases constantly in direct proportion to knowing them. Because Mawadda will naturally be according to the amount of knowledge and their degree.

As soon as God made the obedience of Ahl al-Bayt obligatory in the Holy Qur'an, it was difficult for a group to love and obey Ahl al-Bayt. A group of companions accepted such command, did not break God's covenant in keeping it and were faithful. Nonetheless, the people of hypocrisy and enmity did not accept the authority of the Infallibles and said that the meaning of "Mawadda" is the entire Quraysh and the Arab community. That means all individuals who have become Muslims and have accepted the call of His Holiness, are close relatives of the Messenger of God.

Then Ḥaḍrat Riḍā says: If such assumption is correct, then we know that affection is subject to kinship; therefore, the people closest to the Messenger of God will be more deserving of affection. The more the kinship, the more "mawadda" should be. But they were not fair to the Messenger of God and did not fulfill the right of the Prophet regarding his progenies. The right that God has bestowed on the Ummah of the Messenger of God and asked them as the reward of the mission, words are unable to express its gratitude. They did not fulfill this right, while it was proper for them to protect the Ahl al-Bayt of God's Messenger like their own eyes after this divine address. They should have protected them from any harm, in order to preserve the status of God's Messenger and for the sake of love for God's Messenger.[207]

It is strange that some Sunnis still do not give up their idea and insist very much to divert the Ummah of the Messenger of God from the Ahl al-Bayt of Infallibility.

Sayyid Quṭb says: The meaning of the noble verse is, "I do not ask for any reward except that the love of my relatives who are Quraysh has forced me to preach", because all the Quraysh tribes were related to the Messenger of God. Then he says: Such clarification appears to me correct in many Qur'anic interpretations in its own places. Then he says: Here too, there is a ḥadīth from

"Ṣaḥīḥ Bukhārī" that Ṭawūs narrates from Ibn 'Abbās. When they asked him about the interpretation of the verse "إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى", Saeed bin Jubayr interpreted as the near peoples to the family of Muḥammad.

In response to Saeed, Ibn 'Abbās said that: You have been hasty in expressing the meaning of the verse, because there is no sect of Quraysh except those who are related to the Prophet. The meaning of the verse is not as such, but the meaning of the verse is that I will not ask you for a wage unless you respect the kinship between me and you. So, Mawadda is to observe the right of kinship, not hurting the Prophet, listening to his words and guidance; this would be his reward and he needs no other rewards.

Then he says: Although the interpretation of Ibn 'Abbās is closer to the truth than the interpretation of Ibn Jubayr, I always find my explanation closer to the truth.[208]

However, such a claim is not true at all, because firstly, I have already mentioned that such an explanation is contrary to appearance of the matter and cannot be accepted without qarīnah qaṭ'īyah (definite proof).

Secondly, it is strange that despite all the hadiths of Sunnis in their books about the love of the Ahl al-Bayt, they have chosen only this narration and mentioned that fi-al-Qurbā means all the clans of Quraysh and not the Ahl al-Bayt.

Thirdly, the narration of 'Abbās is contrary to his other narrations in which he considers Dhu al-Qurbā to be exclusive to the Infallibles of Ahl al-Bayt (peace be upon them). In the course of previous discussions, I quoted some ḥadīths from Ibn 'Abbās in this regard.[209]

The late Sayyid Sharaf al-Dīn said: The one who attributed such uttering to Ibn 'Abbās and trusted the authentic narration of Ṣaḥīḥ Bukhārī under the interpretation of the verse of Mawadda has made a mistake, because Bukhārī narrated this ḥadīth from Muḥammad bin Bashshār and Muḥammad bin Ja'far, and both of them are weak narrators according to the consensus of the Imāmīyyah. Also, Yaḥyā ibn Ma'īn in the book "Mīzān al-I'tidāl " has clarified the weakness of Muḥammad bin Bashshār and his lying. How did Ibn 'Abbās say such a word, despite the fact that many ḥadīths have been related to 'Alī, Fāṭimah and their children in the interpretation of Qurbā, and they have also interpreted a virtuous deed as Mawadda towards them? [210]

In any case, it should be known that Ahl al-Bayt were so oppressed that after 1300 years when a commentary was written, the Sunnis are still on the same path and are not ready to take a step on the path of wilāyah. It is even more strange that a poet[211] writes two poems and with complete impudence considers the story of 'Umar setting fire to the house of Ṣaddīqah Kubrā as one of his honors, and others also praise him and renew his Dīwān. He says:

وَقَوْلَةٌ لِعَلِيٍّ قَالَهَا عُمَرُ

أكرِمْ بِسامِعِها أعظِمْ بِمُلقيها
حرّقتُ دارك لا أُبقي عليك بها
إن لَمْ تُبايع و بنتُ المُصطفى فيها
ما كانَ غيرُ أبي حفصٍ بقوهُ بها
أمامَ فارسِ عدنانٍ و حاميها.

The speech that 'Umar told 'Alī; what a noble listener and what a great speaker. Where he said: I will set your house on fire, and I will never have mercy on you! I will burn the house if you do not pledge allegiance. I will burn the house with Mustafa's daughter who is in the house! This is a great word that no one except Abu Hafsa 'Umar had the courage to speak in front of the brave rider and protector of the Adnan tribe.[212]

The burning of the wilāyah house, which was the place of revelation and the abode of the secret of the Messenger of God and Mustafa's daughter, proves the incompetence of 'Umar.

Ibn Abī l-Ḥadīd rightly says that the violence and immorality of the opponents of Amīr al-Mu'minīn is evident in their followers. Where ʿUrwa ibn al-Zubayr justifies the heinous actions of his brother Abdullah bin Zubayr and gathering firewood to set fire to Banī Hāshim and considers it as good as setting fire to the house of Fāṭimah by 'Umar, what should we expect from the Nile poet?

al-Masʿūdī in "Murūj al-dhahab"[213] and Ibn Abi al-Ḥadīd in "Sharḥ Nahj al-Balāghah"[214] say: A group of Banī Hāshim refused to pledge allegiance to Abdullah bin Zubayr, and he surrounded seventeen people, including Muḥammad bin Ḥanafiyyah, Abdullah Ibn 'Abbās, and Ḥasan al-Muthannā (the son of Imām Ḥasan Mujtabá, peace be upon him), in the Makkah shi'b(a passage in a mountain range), which was known as the 'Ārim shi'b. The shi'b was very narrow and there was no place to escape. They prepared so much firewood that a spark of fire could destroy everyone instantly. With the intention of killing him, he also imprisoned Ḥasan, the son of Muḥammad bin Ḥanafiyyah in 'Ārim which was a very scary and dark prison.[215]

He announced that everyone must swear allegiance to me by Friday, otherwise I will behead everyone or burn them in the fire. Before Friday, he started preparing the fire, but Al-Miswar ibn Makhrama Zuhari asked him to wait.

When Friday came, Muḥammad bin Ḥanafiyyah asked for water for ablution and took a ghusl. Then he put on Ḥanūṭ (wiping camphor) and dressed in white clothes. He was ready to be killed and burned with the people of Banī Hāshim, and he had no doubts that on this day they should all die. Suddenly Abu Abdullah Jadali with four thousand army men entered Mecca from Kufa on behalf of Al-Mukhtār b. Abī 'Ubayd al-Thaqafī to support Muḥammad bin Ḥanafiyyah and the Banī Hāshim community. When they reached Dhāt 'Irq[216],

their leader Abu Abdullah Jadali said: The army is very large, and upon entry to Mecca, the news will reach Abdullah bin Zubayr sooner and he will hasten before we reach 'Ārim shi'b to save Banī Hāshim. Therefore, he stopped the army in Dhāt 'Irq and immediately reached Mecca with eight hundred horsemen and surprised Abdullah bin Zubayr. The horsemen went to the branches of 'Ārim shi'b and saved Muḥammad bin Ḥanafiyyah and the community of Banī Hāshim.

It is mentioned in "Sharḥ Nahj al-Balāghah" that Mas'ūdī says: Urwah bin Zubayr apologized for the plan of his brother Abdullah bin Zubayr in confining Banī Hāshim in the shi'b and gathering firewood to set them on fire and said: Because my brother wanted to prevent the differences and division of Muslims, he invited everyone to obey and pledge allegiance to him. His action was for the unity of the Muslim word, just as 'Umar Ibn al-Khattab prepared firewood when Banī Hāshim refused to pledge allegiance to Abu Bakr until he set fire to their house.[217]

It has been narrated from 'Abd Rabbih and Abū al-Fidā' that: When the companions of Amīr Al-Mu'minīn , peace and blessings be upon him, gathered in Fāṭimah's house to help him.

بَعَثَ إليهم أبوبكر عُمَرَ بنَ الخَطّاب لِيخرِجَهُم من بَيتِ فاطمةَ، وَ قال لَهُ: إن أبَوا فَقاتِلْهُم! فأقبلَ بقَبَسٍ من نارٍ عَلَى أن يضرِمَ عَلَيهمُ الدّار، فلَقِيَتْهُم فاطمةُ فَقالَتْ: يابنَ الخَطّاب! أجِئتَ لِتُحرِقَ دارَنا؟ قال: نَعَم! أو تَدخُلوا فى ما دَخَلَت فيه الامّةُ.

Abu Bakr sent 'Umar bin Khattab to Fāṭimah's house to pledge allegiance and said to him: If they refuse to come out, fight them! 'Umar went to Fāṭimah's house with a burning flame in his hand to set it on fire. Fāṭimah confronted him and said: O son of Khattab! Have you come to burn our house? 'Umar replied: Yes, I have come to set your house on fire! Unless you swear allegiance to Abu Bakr like other people.[218]

It is narrated from " kanz al-'ummāl " that 'Umar said to Fāṭimah:

و ما أحدٌ أحبّ إلى أبيک منک، وَ ما ذلک بمانعى إن اجتَمَع هؤلاءِ النّفرُ عندک أن أمرتُهُم أن يحرِقوا عَلَيک الباب.

Although there was no one more beloved than you to the Messenger of God, but this love of the Messenger of God for you does not prevent me from setting fire to your house, because this group has taken refuge in your house as a siege.

It is strange from Ibn Abi al-Ḥadīd who, after narrating some of these events and then admitting that Fāṭimah died in anger at Abu Bakr and Umar, says: In my eyes, the sins of 'Umar and Abu Bakr were minor.[219] He says:

والصّحيحُ عندى أنّها ماتَتْ و هى واجدةٌ عَلَى أبىبكرٍ و عُمرَ و انّها اَوصَت أن لايَصلّيا

عليها، و ذلك عند أصحابنا من الأمور المغفورة لهما و كان الأولى بهما إكرامها و احترام منزلها... و الله ولي المغفرة و العفو، فإن هذا لو ثبت أنه خطأ لم يكن كبيرة بل كان من باب الصغائر التي لا تقتضي التبري و لا توجب زوال التولي.

In my opinion, it is true that Fāṭimah died with sadness and anger towards Abu Bakr and 'Umar, and she bequeathed that those two people should not pray over her. But according to our Sunni companions, Abu Bakr's and 'Umar's deeds are forgiven; although it would have been better if they had honored Fāṭimah and respected her house. God is forgiving and merciful. So, if it is assumed that the action of Abu Bakr and 'Umar was wrong, but it was not a great sin. Rather, it was a minor sin that does not require Tabarrī[220] towards them and does not cause the deterioration of their Tabarrī and friendship.[221]

So, what does great sin mean? What is their answer to all the mutawātir narrations that they themselves have reported from the Messenger of God about the grace of Fāṭimah and the love of Fāṭimah, and they themselves have testified that Fāṭimah's anger causes fire and entry into hell?

They burned the house of the Prophet's daughter. It was a place of safety and security, while the leaders of the believers, the community of Banī Hāshim, and the noble companions of the Messenger of God (Salman, Miqdād, Abu Dharr, Ammar Yasir, Ḥudhayfah bin Al-Iman, 'Abbās bin Abdul Muṭallib, and others) had taken refuge there. They viciously opened the door of the house and took the besiegers to the mosque in a pitiful condition while the people of Medina were watching. Fāṭimah aborted her fetus and went to the mosque screaming with a group of women from Banī Hāshim and others. She defended the besiegers and her husband 'Alī bin Abi Ṭālib, the guardian of the Messenger of God. She cried in the mosque for a long time. Aren't these big sins and cause the decline of friendship with Shaykhayn (Abu Bakr and 'Umar)? Doesn't their action cause hatred and Tabarrī toward them?! If their action is a minor sin, then what is a major sin?

They did not refrain from their acts of torture and abuse, so how is it possible that we consider their actions less than a great sin.

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[222]

Even insulting the shoes of such pure women is a great sin, and committing one thousandth of their crimes will lead to eternal life in the fire and Tabarrī and decay of the Tawallī.[223]

THE EIGHTH SERMON: Friday, 7 Jumādā ath-Thānī, 1391 AH

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِين
وَ لَعْنَةُ اللهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ مِنَ الْآنَ إِلَى قِيَامِ يَوْمِ الدِّين
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيم

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all being, and peace be upon our Sayyid, Muḥammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day
There is neither might nor power except with Allah, the Most High, the Great.

قَالَ اللهُ الْحَكِيمِ فِى كِتَابِهِ الْكَرِيمِ: قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِى الْقُرْبَى وَ مَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللهَ غَفُورٌ شَكُورٌ * أَمْ يَقُولُونَ افْتَرَى عَلَى اللهِ كَذِبًا فَإِن يَشَإِ اللهُ يَخْتِمْ عَلَى قَلْبِكَ وَ يَمْحُ اللهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ * وَ هُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَعْفُوا عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ * وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُم مِّن فَضْلِهِ وَ الْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ.

Allah the Wise said in the Holy Book: Say, [O Muḥammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts. And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment. (Verses twenty-third to twenty-sixth, from Surah Ash-Shūrā, forty-second surah of the Holy Quran)

In the book "Qurb al-isnād" ʻAbd Allāh b. Jaʻfar al-Ḥimyarī has a ḥadīth with his documents from Ḥaḍrat Jafar bin Muḥammad from his fathers, peace be upon them, that
:

لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى قَدْ فَرَضَ لِي عَلَيْكُمْ فَرْضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ؟ قَالَ: فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ فَانْصَرَفَ. فَلَمَّا كَانَ مِنَ الْغَدِ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ قَامَ عَنْهُمْ.
ثُمَّ قَالَ ذَلِكَ فِي الْيَوْمِ الثَّالِثِ فَلَمْ يَتَكَلَّمْ أَحَدٌ، فَقَالَ: أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ مِنْ ذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَطْعَمٍ وَ لَا مَشْرَبٍ. قَالُوا: فَأَلْقِهِ إِذًا! قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ عَلَيَّ: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى. قَالُوا: أَمَّا هَذِهِ فَنَعَمْ.

فَقَالَ أَبُو عَبْدِاللَّهِ عَلَيْهِ السَّلَامُ: فَوَاللَّهِ مَا وَفَى بِهَا إِلَّا سَبْعَةُ نَفَرٍ: سلمانُ و أَبُوذَرٍّ و عَمَّارٌ و الْمِقْدَادُ بنُ الأَسْوَدِ الْكِنْدِيُّ و جَابِرُ بْنُ عَبْدِاللَّهِ الأَنْصَارِيُّ، و مَوْلًى لِرَسُولِ اللَّهِ يُقَالُ لَهُ الثَّبِيتُ، و زَيْدُ بْنُ أَرْقَمَ.

When the verse of Mawadda was revealed, the Messenger of God stood up and said: O people! God has made something obligatory on you for me; will you fulfill it? No one answered and he returned. The next day, Ḥaḍrat told the same thing to the people and returned. When the third day came, the Holy Prophet repeated the matter of the previous two days, but no one answered. So, the Prophet said: O people! God has not asked you for gold, silver, food, and drink. They said: So, tell us! The Prophet said: God, the Exalted, has revealed to me that: Say, I do not ask you for a reward in return for my mission, except that you have Mawadda towards my Ahl al-Bayt. They said: We will implement this order of God.

Then Ḥaḍrat Ṣādiq (peace be upon him) said: By God, no one kept his promise except seven people, Salmān, Abū Dharr, ʻAmmār, Miqdād bin Aswad Kandī, Jābir bin Abdullāh Anṣārī, and a slave of the Messenger of God who was called "Thabīt", and Zayd bin Arqam.[224]

Similarly, in "Maḥāsin" Aḥmad bin Muḥammad bin Khālid Barqī, with his own chain of transmission, narrates from ʻAbdullāh bin ʻAjlān that he says:

سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: قُلْ لَا أَسْئَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قَالَ: هُمُ الأَئِمَّةُ الَّذِينَ لَا يَأْكُلُونَ الصَّدَقَةَ وَ لَا تَحِلُّ لَهُمْ.

I asked Imām Muḥammad Bāqir (peace be upon him) about the verse of Mawadda, and in answer, he said: This verse only refers to The Fourteen Infallibles; those who do not receive Ṣadaqah (alms) and God has forbidden them to receive Ṣadaqah.[225]

God says:

وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

And whoever commits a good deed, We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. (Quran 42:23)

ʻIqtirāf (from يَقْتَرِفْ) is the same as acquisition, and ḥasanah (حَسَنَة, good deed) is an act that is pleasing in the sight of God and He gives a reward for it. It is known that the goodness of an action is its compatibility with the salvation of man and his ultimate goal, and on the other hand, the bad deed is the disproportion of that deed with the perfection of man.

In the reports of The Fourteen Infallibles , peace be upon them, good deed has been interpreted as wilāyah, because it is every word, deed, character,

knowledge, intuition, and situation that occurs on the way to attaining the desired perfection [the position of monotheism, fanā'(annihilation in God's essence) of the servant from all levels of the nafs and and Baqā' (subsistence) by the order of Allah)].

The guidance of The Pure Fourteen Infallibles makes people reach their destination. It means traveling from animality to the peak of humanity and reaching the horizon of monotheism and knowledge of divine knowledge. Therefore, they have interpreted their love, affection, and pure submission to their command as wilāyah, which is God's wilāyah in deed, word, and belief.

Earlier, I stated that Imām Ḥasan Mujtabā (peace be upon him) in his sermon in the mosque of Kufa after the martyrdom of Amīr al-Mu'minīn (peace be upon him), said: What is meant by 'Iqtirāf (good deed) is mawadda of our Ahl al-Bayt.

I also quoted from Zamakhsharī and Fakhr Rāzī that they said: Since this verse comes immediately after the verse of Mawadda, therefore good deeds will include the Mawadda of Ahl al-Bayt in the highest and most complete way.

Good deed is the exaltation in the way of wilāyah, strengthening faith and uncovering the veil of darkness and light. The more Mawadda increases, the more its effect, which is Sharh ṣadr (openness/comfort of the heart) by the light of faith, si'ih of the existence and understanding ma'rifah (intuitive knowledge). Since love is subject to knowledge, achieving this state brings a person to a higher level of love and affection. Such a love in a person creates stronger effects, expands the heart, and makes the heart brighter. It brings the person out of his being and makes him realize the true being more. The emergence of such love in man causes more love to emerge.

In general, each degree of love creates a special effect in a person, and each level of achievement creates more love in a person. Love and knowledge constantly influence, spot and strengthen each other. One will lead to the development of the other, and the other will lead to its growth, until it removes a person from all levels of self-indulgence, egoism, arrogance, individuality, self-reliance, and other restricted traits. Its effect is to make a person love God, worship God, rely on God, annihilate all levels of existence, and drown in truth, blessings, attributes, and good names. This is the complete degree of the wilāyah, the attainment of which will depend on the fulfilment of the ranks below it.

In short, reaching spiritual perfection depends on the path of love and fanā in the beloved. This is achieved by following the pure spirits of the Ahl al-Bayt, and this is the secret that lies in the obligation to love them.

رَوَى الثَّعلَبِيّ فِي تَفسِيرِ هٰذِهِ الآيَةِ عَن أُمِّ سَلَمَةَ عَن رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَ آلِهِ أَنَّهُ قَالَ لِفَاطِمَةَ عليها السّلام: ائتِينِي بِزَوجِكِ وَ ابنَيكِ! فَأَتَت بِهِم فَأَلقَى عَلَيهِم كِسَاءً ثُمَّ رَفَعَ يَدَهُ عَلَيهِم، فَقَالَ: اللّٰهُمَّ هٰؤُلَاءِ آلُ مُحَمَّدٍ فَاجعَل صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ فَإِنَّكَ حَمِيدٌ مَجِيدٌ. قَالَت أُمُّ سَلَمَةَ: فَرَفَعتُ الكِسَاءَ لِأَدخُلَ بَينَهُم، فَاجتَذَبَهُ وَ قَالَ: إِنَّكِ لَعَلَى خَيرٍ.

Al-Tha'labī narrated in the interpretation of this verse on the authority of

Umm Salama, on the authority of the Messenger of God, may God's prayers be upon him and his family, that he said to Fāṭimah, peace be upon her: Bring your husband and two sons! Fāṭimah brought them, so the Holy Prophet cover them with a Kisā' (cloak) and then raised his hands to the sky and said: Lord, these are my Ahl al-Bayt; ; send your greetings and blessings on the family of Muḥammad, because you are praised and honored. Umm Salma says: I wanted to enter under the Kisā' to make myself one of the Ahl al-Bayt and among them. The Prophet pulled the Kisa' and said: You are on the right path (but your place is not here).[226]

أم يقولون افترى على الله كذبا فإن يشإ الله يختم على قلبک و يمح الله الباطل و يحق الحق بكلمته إنه عليم بذات الصدور.

Or do they say, "He has invented a lie about Allah "? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts. (Quran 24:42)

The verse of Mawadda was unfortunate for many hypocrites and heavy-hearted people. Its revelation referred the Ummah to the Ahl al-Bayt and its message was very strong, and the reward of the mission was determined in it. Whoever violates it, is considered to be a violator of God's covenant, and in fact, he is a person who refuses to pay the Prophet's reward.

Some people did not risk their personal opinions. They did not hesitate to express their taste and opinion before the Messenger of God and the command of God, and in many matters, they expected that the Messenger of God would follow their opinion, taste, and method. They could never prepare themselves to become obedient and submissive to the successor of that Ḥaḍrat after his death and submit their opinions and thoughts to the opinion and orders of that guardian and caliph. They did not want to refer to him in their affairs or consider him as their protector and problem solver.

Therefore, following the revelation of the verse of Mawadda, they said: Muḥammad slanders God and imposes on us the obligation of Mawadda of Ahl al-Bayt.

In Kāfī, it is narrated from Ḥaḍrat Abī Ja'far, peace be upon him, while commenting on the verse "وَ مَنْ يَقْتَرِفْ حَسَنَةً", that he said:

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِکَ بَعْضُهُمْ لِبَعْضٍ: أَمَا يَكْفِي مُحَمَّداً أَنْ يَكُونَ قَهَرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يَحْمِلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا. وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ لَانُعِيدُهَا فِيهِمْ أَبَداً.

The hypocrites said: Was it not enough that Muhammad ruled over us for twenty years and made us obey his will and submit to his command? He wants to make his Ahl al-Bayt ride on our shoulders and make us obedient of them? If

Muḥammad is killed or dies, we will remove the wilāyah from his family.[227]

Meanwhile, God informed his prophet from their secret whispers—that he has invented about Allah a lie. O Muḥammad! This verse is express the virtues of the Ahl al-Bayt and to invite the people to their love and affection. If God willed, He would put a seal on your heart until no more revelation comes down on you and you do not see the lights of the kingdom and you do not find connection to the unseen world and the words of Gabriel Amin from within. If God wanted, He would have closed your heart from understanding the facts and your tongue from the virtues of Ahl al-Bayt and would have blocked the path of revelation to you so that you would no longer feel the need for their love and affection, but God has so willed.

But know that God destroys falsehood, turns its violence into stillness, its heat into coldness and despondency, establishes the truth and makes it alive, lasting, and effective. He destroys the enemies of Ahl al-Bayt and makes the divine words which are the holy existence of the pure essence of the fourteen infallibles, eternally alive, valuable, and effective.[228]

In Kāfī, it is narrated from Ḥaḍrat Bāqir, peace be upon him, that he said:

يقول: لو شئت حبست عنك الوحي فلم تكلم بفضل أهل بيتك و لا بمودتهم و قد قال الله تعالى: «و يمح الله الباطل و يحق الحق بكلمته» يقول: بما ألقوه في يحق لأهل بيتك الولاية. (إنه عليم بذات الصدور)* يقول: صدورهم من العداوة لأهل بيتك و الظلم بعدك.

God addressed the prophet: If I wanted, I would have taken away the revelation from you so that you no longer speak about the virtues and Mawadda of your family. God says that He erases and destroys falsehood and establishes the truth with His words. That is, He establishes the wilāyah for your family. God knows the hidden secrets of the hearts. He is knowledgeable and aware of what the enemies of the Ahl al-Bayt have hidden in their hearts out of hatred and envy, and the tyrannies they will inflict on your pure Ahl al-Bayt after you.[229]

In his book "Tafsīr", Qumī narrates a ḥadīth from Ḥaḍrat Bāqir, peace be upon him, that he said: The Anṣār of Madinah were honored to serve the Messenger of God and said: We sheltered the Muslims and helped them. Now, accept some of our property and spend it on the things that happen to you. God revealed the verse of Mawadda:

قل لا أسئلكم عليه أجرا* يعني على النبوة، (إلا المودة في القربى) أي في أهل بيته.

Then Ḥaḍrat Bāqir said: Haven't you seen someone who has bad intentions towards his friend's family? This intention worries the heart. God, the Most High, has asked that there should be no discomfort in the soul of His Messenger, may

God's prayers and peace be upon him, from his Ummah towards the Ahl al-Bayt, therefore, He has made Mawadda Dhawi l-Qurbā obligatory. If the Ummah follows this verse, they have followed an obligatory ruling, and if they ignore it, they have abandoned an obligatory ruling.

When the Prophet recited the verse of Mawadda to the Companions, they stood up and some of them said to each other: We offered our property to that Prophet, but he did not accept it and said: You must fight after me to defend my Ahl al-Bayt, and some of them said : The request for Mawadda is not from God, but the Messenger of God is attributed it to God. Therefore, they denied it.

Then the verse "أَمْ يَقُولُونَ افْتَرَى" was revealed, and God promised that:

يَمْحُ اللَّهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَتِهِ يَعْنِي بِالْأَئِمَّةِ وَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

God destroys falsehood and establishes the truth in the hearts of followers and Shiites with His words, which are the pure Imāms and the Ḥaḍrat Al-Qā'im of the family of Muḥammad, peace be upon them.[230]

Ibn Bābawayh narrates that Ḥaḍrat Riḍā (peace be upon him) recited the verses of 'Iṣṭfā' which are twelve paragraphs and then brought a hadith narrates from his fathers from Ḥaḍrat Sayyid al-Shuhadā (peace be upon them) that: Muhājirīn and Anṣār, in the service of the Messenger, said:

هَذِهِ أَمْوَالُنَا وَ دِمَاؤُنَا فَاحْكُمْ فِيهَا مَأْجُوراً، أَعْطِ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ.

Our property and our lives all belong to you. Give this wealth to whoever you want and spill our blood in any way you want.

The verse of Mawadda was revealed there, and shortly after the Companions left, the hypocrites said: The Prophet did not accept our wealth to make his family dominate us and incite us to love and obey them. He did not bring this ruling from God. He falsely attributed to God; The verse was revealed:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِباً.

The Prophet called them and recited the 'Iftrā' verse to them.

فَبَكَوْا وَ اشْتَدَّ بُكَاؤُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَعْفُوا عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ.

Everyone cried and their crying became intense. Meanwhile, God sent this verse: Lord, He is the God who accepts repentance from His servants and forgives sins. And He is knowledgeable and aware of whatever you do.[231]

In the Tafsīr of "Ṣāfī", the author also narrates the same hadith from

"'Uyūn 'Akhbār al-Riḍā" from Sayyid al-Shuhadā (peace be upon him).[232]

Then God says in the following verses:

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ.

And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

That is, God gave good news that those who accepted this ruling and accepted the Mawadda of Ahl al-Bayt, are those who have true faith in God and by doing righteous deeds, following God's orders, and obeying the authority of the Ahl al-Bayt, they will always receive God's grace. He has bestowed His mercy on them and filled them with the cup of love and guardianship of Ahl al-Bayt more than they deserve. God has accepted them in His presence and has responded positively to their call and their faith. He has answered their prayers and fulfilled their needs. But those who hide the truth and are not willing to obey despite these statements, their punishment will be very severe and painful.

In "Majma' al-Bayān" under this noble verse, Ibn 'Abbās narrates that the Prophet sent a group after them and gave them the good news.

و قال: وَيَسْتَجِيبُ الَّذِينَ آمَنُوا.

He said: God gives a positive answer to those who believe.

و هُمُ الَّذِينَ سَلَّمُوا لِقَوْلِهِ.

They are the people who surrendered to him and accepted his speech.[233]

Also, in "Majma' al-Bayān" it is narrated from the Messenger of God that he said about the word of God "وَيَزِيدُهُمْ مِنْ فَضْلِهِ":

الشَّفَاعَةُ لِمَنْ وَجَبَ لَهُ النَّارُ مِمَّنْ أَحْسَنَ إِلَيْهِمْ فِي الدُّنْيَا.

It is meant to intercede for those who these believers have given charity even though the fire is certain and obligatory for them.[234]

The narrations from the Imāms of Ahl al-Bayt are clear that the four verses (Ayah Mawadda and three verses after that) were revealed about them. I explained some of those narrations in the interpretation of these blessed verses in the course of successive debates from the Holy Prophet, Amīr Al-Mu'minīn, Imām Ḥasan, Imām Ḥusayn, Imām Sajjad, Imām Muḥammad Bāqir, Imām Jafar Ṣādiq and Ḥaḍrat 'Alī bin Mūsā al- Riḍā (peace be upon them).

From Ahl al-Sunnah written books such as "Tafsīr Ta'alīl", "Baghawī" "Kashshāf", "Fakhr Rāzī" and "Muḥyī al-Dīn bin Arabī", and from other books such as "Al-Ṣawā'iq al-Muḥriqah", Mustadrak, Ḥākim, Musnad Aḥmad Ḥanbal, Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, I have narrated many traditions in the interpretation of the blessed verse of Mawadda. So, it is clearly and definitely known that what is meant by Qurbā is the Mawadda of Ahl Al-Bayt, which God has made it obligatory for the Ummah of that Ḥadrat. Mawadda is the fulfillment of the reward of the Prophet.

Such a supreme position that God has bestowed upon Ahl Al-Bayt is based solely on the purity of all levels of their existence, the strength of the soul and divine secrets that have been placed in them. On this basis, they have been ranked as the caliphs (successors) of the last Prophet. They are the caliphs of God on earth, His saints in basṭ (expansion of spiritual unveiling) and qabḍ (contraction of spiritual unveiling), al-Ḥujaj al-Bālighah (reliable and complete proof), trustees of the Noble Messenger and ambassadors of revelation in his commands and prohibitions. Accordingly, those who love them will be lovers of God and those who hate them will also be haters of God.

al-Farazdaq. the poet says:

مِن مَعشَرٍ حُبُّهم دينٌ و بغضُهم
كفرٌ و قُربُهم مَنجًى و مُعتَصمُ
إن عُدَّ أهلُ التُّقَى كانوا أئمَّتَهُم
أو قيلَ: مَن خيرُ أهلِ الأرضِ قيل: هُمُ.

They belong to a group whose love for them is religion and hatred for them is disbelief, and being close to them is the cause of salvation and immunity from earthly and heavenly calamities. Whenever people of piety and purity are mentioned, they will be their scholars and leaders, and if it is said: Who are the best people on earth? In response, they introduce them.[235]

However, the enemies of Ahl al-Bayt want to extinguish their light and virtues as much as they can. With every tactic and expression, they distort the narrations from the Messenger of God about their virtues, and interpret the verses contrary to their merits, unaware that:

إِنَّ اللَّهَ بالِغُ أَمْرِهِ..
وَ اللَّهُ غالِبٌ عَلَى أَمْرِهِ..
يُرِيدُونَ لِيُطْفِؤُا نُورَ اللَّهِ بِأَفْواهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكافِرُونَ.

God achieves His purpose and does not hold back.[236]
And God prevails over His command, and He is not defeated.[237]
They want to extinguish God's light with their words, but God will spread His light everywhere and take it to the limit of perfection and completeness, even though it is unfortunate and unpleasant for the disbelievers.[238]

For example, you noticed that some of them interpreted the verse as follows: O Prophet! Say, I do not ask you for the reward of the mission, unless you respect my kinship with you. Before discussing this matter in the ḥadīths, I have given the answer. But after citing in detail the narrations through Shia and Sunni, the answer is much clearer, because: Firstly, the verse of Mawadda was revealed in Madinah, as we quoted from "Tafsīr Tha'labī" and "Baghawī" and others, and the polytheists of Quraysh, who were the relatives of the Messenger of God, were not in Madinah. So why should the Prophet say: Now that you don't believe, respect your kinship, don't hurt me and be kind to me.

Secondly: The reason for the revelation of this verse, as mentioned earlier, was that the Anṣār offered their property to the Messenger of God, or that they considered themselves superior to the Banī Hāshim, and God sent this verse that: The Messenger of God does not need your property. You should have sincere affection towards Ahl al-Bayt of the Prophet; Therefore, it was addressed to the Anṣār or the Anṣār and the emigrants, not to the infidels of the Quraysh.

Thirdly: In principle, it is wrong to address the polytheists of Quraysh, because it is abominable for a wise person to ask for wages from someone who has not done anything for him. It is not acceptable to ask for the reward from polytheists who have not believed but have exaggerated and denied the Prophet. Asking for wages is for those who believe and have benefited from the Islam and faith in him.

Fourthly: This is contrary to many texts that have been included about the dignity of the revelation of this verse, which is about Ḥaḍrat 'Alī bin Abi Ṭālib, Ḥaḍrat Fāṭimah, Ḥaḍrat Imām Ḥasan, and Ḥaḍrat Imām Ḥusayn (peace be upon them). I mentioned these texts during previous discussions.

Fifthly: these are the words of 'Ikrima, who was followed by a group of Bani Umayyad agents and their ḥadīth makers who are enemies of Ahl al-Bayt. There is no room for doubt in the enmity and hostility of 'Ikrima and Muqātil ibn Sulaymān towards the Ahl al-Bayt and their hatred and enmity towards Amīr al-Mu'minīn. 'Ikrima was from the Khawārij and from the al-Ḥarūrīya and al-'Ibāḍiyya (Ibadism) factions, who traveled to Egypt and the west region to invite them to enmity towards Amīr al-Mu'minīn. He was a liar and a ḥadīth maker, who left prayers and was inclined to get rich. He made up some ḥadīths from himself and attributed them to Abdullah bin 'Abbās and Abdullah bin Masoud. 'Alī bin Abdullah bin 'Abbās and 'Alī bin Abdullah bin Masoud punished him because of the lies he attributed to their fathers. Also, many other scandals of him have been narrated by the late Sayyid Sharaf al-Dīn in the book "Mīzān al-I'tidāl" of adh-Dhahabī.[239]

The news that is included in "Ṣaḥīḥ al-Bukhārī" and attributed to Ibn

'Abbās, is received from Muḥammad bin Jafar through Muḥammad bin Bashshār, and the entire Imāmīyyah community agrees on the weakness of these two narrators. As mentioned in " Mīzān al-I'tidāl", Yaḥyā ibn Ma'īn pointed out Muḥammad Ibn Bashshār's weakness and Fallās called him a liar.

In any case, no authentic ḥadīth has been narrated from Ibn 'Abbās in the interpretation of the verse of Mawadda, other than interpreting Dhawil-Qurbā of Ahl al-Bayt of the Messenger of God, and what has received from him with authentic documentss, he interpreted Dhawil-Qurbā to be 'Alī bin Abi Ṭālib, Fāṭimah and their two children, and has interpreted Ḥasanah (virtuous deed) in the noble verse as Mawadda towards them.[240]

Some of the Sunnis have raised two other objections regarding the verse of Mawadda: Firstly, if Qurbā meant the Ahl al-Bayt of the Messenger of God, it should be said:

إلا المودّة لِلقُربى.

Or

إلامودّة القُربى

That is the Mawadda of Dhawil-Qurbā or the Mawadda of the relatives of Dhawil-Qurbā. But in the verse, "إِلاّ الْمَوَدَّةَ فِي الْقُرْبى" is entered; That is, Mawadda about kinship and relatives.

I have discussed in the beginning and quoted from Zamakhsharī in "Kashshāf", who is a master of rhetoric, that the word "Fi" carries a locative significance (al-ẓarfīyah)[241], and from the point of view of rhetoric and literature, it has a strong meaning, which obviously the word "li,لِ " of the exclusive or addition of adverb does not bring the meaning close to it.

"illā al-mawadda fī al-Qurbā," (إِلاّ الْمَوَدَّةَ فِي الْقُرْبى) conveys that those holy souls are vessels (locative significance or al-ẓarfīyah) for love, and they should be the place of love and affection, and the Ummah should strength their love in themselves. Truly, Zamakhsharī has expressed a precise and very subtle point here, which conveys his wisdom and power in the science of rhetoric.[242]

The second objection is that: the verse of Mawadda was revealed in Mecca and Imām Ḥasan and Imām Ḥusayn (peace be upon them) were born in Madinah, and therefore it is not possible that the meaning of this verse is Mawadda towards them. Nevertheless, Mawadda and the following three verses were definitely revealed in Madinah. The news of Mutaẓāfarah[243] that I mentioned earlier through Ahl al-Bayt, as well as "Majma' al-Bayān" from Ibn 'Abbās, Qatada, Abu Hamza Thumālī, Tafsīr Tha'labī and Baghawī in detail, convey with certainty that the verse was revealed in Madinah.

In particular, there are many reports in different ways that express the

dignity of the revelation of this verse presenting Anṣār's property to the Prophet. This issue is a true proof of the "Madanī" of this verse because the addressees of this verse were the Anṣār, or the Anṣār and the Muhājirīn, and there was no one from the Anṣār in Mecca before the Hijrah.[244]

It does not contradict that Surah Ash-Shūrā was revealed in Mecca, but these four verses which were revealed in Medina are among the verses of Surah Ash-Shūrā. The order of collection and compilation of the Holy Qur'an is not according to the order of revelation of the verses, and there is no difference between Shia and Sunni in this matter. Many Meccan Surahs contain verses that were revealed in Medina, and many Madanī surahs contain Meccan verses.

Most of the late chapters of the Holy Qur'an are Meccan, and most of the early chapters of the Qur'an are Madanī. Therefore, if the collection and order of the Qur'an were to be in descending order, the last surahs of the Qur'an should be placed in the first, and Surah 'Alaq, which is the first surah that was revealed to the Messenger of God, should be placed in the beginning of the Qur'an. Surah Bara'at or At-Tawbah, according to Bukhārī's narration from Sulaymān bin Ḥarb from Shu'ba, and according to Muslim's narration from Bindār from Ghundar from Shu'ba, is the last Surah revealed to the Messenger of God, and therefore it should be placed at the end of the Qur'an. Also, Surah Al-Mā'idah, which according to the narration of Ahl al-Bayt is the last Surah revealed to the Holy Prophet, should be placed at the end of the Qur'an.

If someone wants to know the truth of this matter, he should see the discussion at the beginning of the Surahs from the commentaries of "Majma' al-Bayān" and " Tafsīr al-Ṭabarī ", "Rāzī" and "Kashshāf", or to the beginning of the Surahs from the section of the commentary of the book " Irshād as-Sarī lī Sharḥ Ṣaḥīḥ al-Bukhārī ". In this sense there is no doubt between the scholars of the past and the later ones.

Madanī verses are found in some of the Meccan surahs and vice versa, and the description of the surahs as Meccan or Madanī, is subject to most, not all of them. Therefore, although Surah al-Shūrā is a Meccan, its four verses, about Mawadda of Ah- Al-Bayt were revealed in Medina. After such clarity, how can the opponents reject these Mutaẓāfarah or Mutawātir narrations that have been reported from the Messenger of God about the interpretation of those verse which are about Ahl al-Bayt. Just because Al-Shūrā is a Meccan Surah, should they dissuade this verse from Ahl al-Bayt? Who has revealed to them that this Surah is not like most of the Meccan Surahs?

إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَ ما تَهْوَى الأَنْفُسُ وَ لَقَدْ جاءَهُمْ مِنْ رَبِّهِمُ الْهُدى.

These are the individuals who, despite the fact that God has given them proof and the way of guidance, they do not give up their vain imaginations and the whims of their egos.[245]

In addition, assuming that we ignore all these evidences and assuming that the verse of Mawadda was revealed in Mecca, what problem would arise if the blessed verse included Ḥasanayn (Imām Ḥasan and Imām Ḥusayn, peace be upon them) even though they were born later in Medina? Mawadda Dhawil-Qurbā is not inclusive for those individuals who lived at the time of the revelation of the verse, but whoever has this title, the verse includes him as well. Therefore, during the time of the Messenger of God in Mecca, Amīr al-Mu'minīn and Fāṭimah Zahrā and in Medina, Ḥasanayn (peace be upon them) and then each of the twelve Imāms (peace be upon them) were examples of this title.

Whoever is familiar with the language of the Qur'an, knows the universality of its contents, and gradually, every instance of it comes to reality in the world. In Mecca, the Prophet of God recited the obligation of the Mawadda to the ummah on behalf of God, whether there were existing Dhawil-Qurbā or not. For example, God said:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ.

God wills you about your children that if you die, each son will receive twice the share of the daughter.[246]

Such a will is not exclusive to the children present at the time of the revelation of the verse but will include all categories of individuals until the Day of Resurrection.

Since the verses of the Qur'an are adapted to their themes, then what is the difference between this verse and the verse of Mawadda?

There are traditions from the Messenger of God interpreting Mawadda fi al-Qurbā as Mawadda of Ḥasanayn (peace be upon them). It is possible that the statement of the Messenger of God was after their birth in Madinah, or that he interpreted the verse in Mecca before their birth. Based on his knowledge of unseen, which was one of the signs of his prophethood, he informed about their birth in Madinah and then asked for Mawadda towards them.

The news that the Messenger of God gave about his knowledge of the unseen, informed the nation that all of them will be fulfilled. For example, he said that there are twelve of my successors or he informed about the incident of the conflict between camels and Ḥawāb dogs; or he reported about the 'Ammar bin Yasir being martyred by the oppressive group. The prophet also informed his nation about Nākithīn, Qāsiṭīn and Māriqīn—the three factions that after the Messenger of God, rose against the Amīr al-Mu'minīn. One faction broke the treaty and started the war of Jamal, and one deviated from the truth and started the war of Ṣiffīn, and the last group left the religion and formed the Nahrawān War as a Kharijite group.[247]

He also gave the news regarding the hatred, envy, and grudges of some people toward Amīr al-Mu'minīn and said that such event will appear after his death. He said that the cruelest person would kill 'Alī ibn Abi (peace be upon

him) with a sword and his white beard will be stained with the blood of his forehead. The Prophet informed that the first person who will join him after his death is his daughter. He revealed the hardships and sufferings of Ḥaḍrat Imām Ḥasan (peace be upon him) and his poisoning, about the sufferings of Sayyid al-Shuhadā (peace be upon him) in the land of Karbala, about the calamity, murder, captivity, and thirst that befall his family, and informed about the leaders who will rule over the people after Karbala. He gave the news about the clans of Banu Umayyad and Banu Marwan who ruled over the people for a thousand months. He predicted Bani 'Abbās and their reign, and about the fitnah of Najd and the advent of the devil's age.

Therefore, God, who revealed the facts of these matters to His Messenger with His eternal knowledge, was not lacking in His knowledge. He knew about the birth of Ḥasanayn (peace be upon him) in Madinah and informed his Messenger and made it obligatory for his Ummah in Mecca to have Mawadda towards them. Because of their status, God made this important matter obligatory and certain for the Ummah; just as for the honor and status of the Prophet, He gave the news of his coming to Adam, Noah, Abraham, Moses, Jesus, and other prophets and messengers. The magnificence and dignity of that noble prophet inspired them, and they humbled themselves before his position of grace and dignity.[248]

In any case, with the news about the obligation of Mawadda of 'Alī bin Abi Ṭālib, Fāṭimah and Ḥasanayn, peace be upon them, and with the news of 'Itrat [in ḥadīth of al-Thaqalayn], all the objections are nothing but denying the truth, insisting on ignorance, expressing malice and impurity of belief in the heart.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.

Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].[249]

This is where only Mubahalah (invocation of God's curse) can be effective because logic, truth and reasoning are for those who are ready to accept the truth and are useless for those who insist on denying it.

On the authority of Muḥammad b. Ya'qūb al-Kulaynī with his own documents, it is narrated from Abu Masrūq that: I said to Imām Jafar Ṣādiq (peace be upon him): We debate with people, and we present the word of God as proof:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ.

They say: This verse is about the leaders of Saraya.

We say God's word to them:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ .

They say: This verse is about believers.

We say that God says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى .

They say: This verse is about the relatives of Muslims.

Whatever verses we show, they justify and interpret them in their opinion and do not consider them related to Ahl al-Bayt. Ḥaḍrat said: At this time, invite them to Mubahalah (invocation of God's curse; theological dispute). I said: What should I do? He said:

أَصْلِحْ نَفْسَکَ ثَلَاثًا، وَ أَظُنُّهُ قَالَ: وَ صُمْ وَ اغْتَسِلْ. وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَّانِ
فَشَبِّکْ أَصَابِعَکَ مِنْ يَدِکَ الْيُمْنَى فِي أَصَابِعِهِ، ثُمَّ أَنْصِفْهُ وَ ابْدَأْ بِنَفْسِکَ وَ قُلْ:
اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرَضِينَ السَّبْعِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ
الرَّحْمَنَ الرَّحِيمَ، إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا
مِنَ السَّمَاءِ وَ عَذَابًا أَلِيمًا.
ثُمَّ رُدَّ الدَّعْوَةَ عَلَيْهِ فَقُلْ: وَ إِذَا كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ
حُسْبَانًا مِنَ السَّمَاءِ وَ عَذَابًا أَلِيمًا.
قَالَ لِي: فَإِنَّکَ لَا تَلْبَثُ أَنْ تَرَى ذَلِکَ، فَوَاللَّهِ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ.

Purify your nafs for three days, and I think that the Holy Prophet said: Fast and then perform ghusl. You and the one who denies, move towards the desert and be in a clear and specific place where both of you can be seen. Meanwhile, open the fingers of your right hand from each other like a net and insert them into the opened fingers of his right hand. Then be fair with him and start cursing yourself and say: Lord! O you who are the creator and nurturer of the seven heavens and the creator and lord of the seven earths; you know what is visible and what is hidden. You are forgiving with your general mercy, and you are forgiving with your special mercy; If I, Abu Masrūq deny the truth and claim falsehood, immediately send lightning and fire from the sky, or a painful punishment that will afflict me. Then put a curse on him and say: If such and such a person (the person who went to the desert with him) denies the truth, immediately send lightning and fire or a painful punishment to overtake him. Ḥaḍrat said: O Abu Masrūq! If you do such a thing, you will see the results and your prayer will be answered. I swear to God, I have not found such bravery in Mubahalah in anyone.[250]

It is strange that some of the deniers of the Imāms' wilāyah have said: the

verse of Mawadda is a naskh[251] or abrogated to the verse that was revealed in Surah Saba:

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ.

Say, "Whatever payment I might have asked of you - it is yours.[252]

Their claim is very strange, because everyone agrees that the obligation of obedience remains until the Day of Resurrection. Therefore, what is the meaning of naskh here?

In addition, there is no contradiction between these two verses, where the first verse has been abrogated by the second verse, because the verse of Mawadda states the positions: Say, I do not ask for anything in return for the mission, except Mawadda of Dhawil-Qurbā . The verse in Surah Saba says: My request in Surah al-Shūrā as the reward of the Prophet, makes the affection towards Ahl al-Bayt obligatory on you, and the benefit will reach you.

The Ahl al-Bayt are God's proofs among you, and they are the perfect blessings that God has bestowed upon you. They are God's security on earth, and they are Bāb Ḥuṭṭa[253] of Bani Israel, which cause the forgiveness of sins. Their example is the example of Noah's ark, whose rider will not drown. Their example is like the Holy Quran, which will cause you to grow and develop.

Therefore, the effects of Mawadda will be about you. So, how can the second verse be taken as a Naskh of the first verse? If we take it as Naskh, it means that from now on, I will not ask for wages and do not show Mawadda to my Ahl Al-Bayt. Such implication contradicts the concept of the second verse, which makes the reward fixed, but refers to the Ummah.

In any case, by examining the two verses, one will not see two contradictions, but the second verse emphasizes and encourages the meaning of the first verse.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى .

and

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ .

In the commentary of "Bayān al-Sa'āda" under the verse of Mawadda, the author gracefully and exquisitely expresses that:

الاستِثناءُ مُتَّصِلٌ وَ المَودَّةُ فی القُربَی و إن كانَتْ نافِعَةً لَهُم وَ تَكمِيلاً لِنُفُوسِهِم و لكن باستِكمالِهِم يَنْتَفِعُ النبیُّ صلّی اللهُ عليه و ءاله لِكونِهِم أجزاءً لَهُ وَ سَعَةً لِوُجُودِه. فَقولُه تَعالى: قُلْ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ، إشارةٌ إلى كلاَ الانتِفاعَين حيثُ جَعلَه أجرًا لَهُ مِن حَيثُ انتِفاعِهِ بِمَودَّتِهِم لاستِكمالِهِم بِها وَ سَعَتِه صلّى اللّه عليهِ وءالِه باستِكمالِهِم.

The exception in the blessed verse is muttaṣil[254] because, although Mawadda of Dhawil-Qurbā is related to the Ummah and will lead to the

perfection of their souls, but due to their perfection, the benefit also reaches the Messenger of God; because the ummah are the parts of that Prophet's existence and all are integrated in the existence of that Prophet. It is as if the Messenger of God dominated all the people of the ummah, and the benefits reaching them, have reached the Messenger of God as well.[255]

Therefore, the blessed verse "قُلْ ما سَألْتُكُمْ مِنْ أجْرٍ فَهُوَ لَكُمْ" includes both meanings. It proves the reward for the Messenger of God because the result of the nation benefiting from Mawadda of Dhawil-Qurbā in the world of meaning goes back to the holy existence of the Prophet, and since the nation benefits from Mawadda of Dhawil-Qurbā, it leads to the perfection of their souls. Therefore, its benefits include them as well.

In any case, it is clear that such degree of insistence of some Sunnis to dissuade their own people from the meaning of Mawadda of Dhawil-Qurbā, and the justification and interpretation they show in the noble verse, is only to support the unkindness that their predecessors allowed.

They want to deny the obligation of Mawadda of Dhawil-Qurbā with strange burdens and arbitrariness, so that they can at least partially repair the deviations of their leaders. Nevertheless, they are oblivious to the fact that the obligation of Mawadda, aside from the verse and mutawātir narrations which have been mentioned by the Messenger of Allah in various events, is one of the Islamic rulings and essentials of Islam. They cannot cover the face of the truth with vain efforts and deceptions.

If a person fairly measures the actions of the Companions with the Book of God and the Sunnah of the Messenger of God, it is much more appropriate than blindly approving their actions. Should they be considered innocent and free of sin just because the name of the Companions of the Messenger of God is placed on them?

In the first case, if one measures the actions of ṣaḥābah fairly, the true Islam will manifest with its true face, because Islam is only the spirit of the Prophet, his words, actions, and the waḥy revealed to him by God. Islam does not consist of the collection of the Book of God, the Sunnah of the Messenger of God, and customs of the later caliphs.

In the second case, if someone blindly gives credit to ṣaḥābah's actions, real Islam will be hidden in the horizon of dark thoughts, and a set of thoughts called "ṣaḥābah" will be his life map.

Being trapped in such thoughts has no advantage over following the idolatrous thoughts of star worshipers and cow worshipers, because when a person violates God and the Messenger of God in material and spiritual matters, what difference does it make if he is a companion or a leader of polytheists and polytheists?

It is narrated from Amīr al-Mu'minīn, peace be upon him, that he said:

بَيْنَا أنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ إِذِ الْتَفَتَ إِلَيَّ فَبَكَى. فَقُلْتُ: مَا يُبْكِيكَ يا رَسُولَ اللَّهِ؟ قَالَ: أبْكِي مِنْ ضَرْبَتِكَ

عَلَى الْقَرْنِ وَ لَطْمِ فَاطِمَةَ خَدَّهَا وَ طَعْنِ الْحَسَنِ فِی فَخِذِهِ وَ السَّمِّ الَّذِی یسقَاهُ وَ قَتْلِ الْحُسَینِ.

When Fāṭimah, Ḥasan, Ḥusayn and I were with the Messenger of God, he looked at me and cried. I said: O Messenger of God! What makes you cry? He said: From the blow to your head, from the slap on Fāṭimah's face, from the wound on Ḥasan's thigh, from the poison he drinks, and from the killing of Ḥusayn.[256]

In this narration, there is no mention of Fāṭimah being slapped, Amīr al-Mu'minīn being injured, Ḥadrat Mujtaba's thigh being split open and poisoning him, and Ḥadrat Sayyid al-Shuhadā being killed. However, in "Dal'al al-Imāmah" it is mentioned that: When Abu Bakr's envoy informed about 'Alī's refusal to pledge allegiance, 'Umar told Abu Bakr to send Qunfudh [the slave of Abu Bakr who was one of the sons of Bani Ka'b bin Udi and a divorcee of Makkah] to summon Amīr al-Mu'minīn.

Since the people of the house did not allow them to enter, that group returned and only Qunfudh stood at the door of the house and did not return. When 'Umar heard about Amīr Al-Mu'minīn (peace be upon him) not permitting them to enter, he became enraged and went to Fāṭimah's house with a group of people and ordered some firewood to be piled in the house. Then he himself shouted in a loud voice so that Amīr Al-Mu'minīn and Fāṭimah could hear: 'Alī! Go out for the pledge of allegiance or else I will set the house on fire in front of you! Fāṭimah shouted: O 'Umar! What are you doing with us? 'Umar said: We will not leave until you open the house to us. When he saw that no one opened the door, he set the door on fire. Fāṭimah h Zahrā was behind the burning door, forbidding him from entering the house. 'Umar kicked the door heavily and Fāṭimah was pushed back to the wall. 'Umar slapped Fāṭimah's face over her veil and her earring fell to the ground. He hit Fāṭimah's hand with a whip. Fāṭimah shouted: وَا أَبَتَاه O Father; and cried loudly.

'Umar says: When I heard Fāṭimah's lament, my heart was about to soften, and I desired to give up, but when I reminded myself about Muḥammad's deceive and 'Alī's satiating from the blood of the great Arabs, I pushed Fāṭimah against the wall again. Fāṭimah moaned:

وَا أَبَتَاهُ! هَكَذَا يفْعَلُ بِحَبِيبَتِک؟ وَ اسْتَغَاثَتْ بِفِضَّةَ خَادِمَتِهَا وَ قَالَتْ: لَقَدْ قُتِلَ مَا فِی بَطْنِی مِنَ الْحَمْلِ.

O Father! Do they treat your beloved like this? She called Fiḍḍa al-Nūbīyya (her maid) and said: The fetus that I had in my womb is killed.[257]

What is evident from the book of Sulaym ibn Qays al-Hilālī is that Qunfudh himself also whipped the hand of Fāṭimah.

Sulaym says: When Mukhtar bin Abi al-Ssaqq wrote verses from poetry to 'Umar and warned about the treachery of his workers and rulers, 'Umar cut off half of his salary as a punishment and compensation. 'Umar did not remove anything from the twenty thousand dirhams which was the share of Qunfudh. He didn't reduce anything from Qunfudh, but reduced twelve thousand dirhams from Abū Hurayra who was his agent in Bahrain while his salary was twenty-four thousand dirhams.

Sulaym says: I met Amīr al-Mu'minīn 'Alī bin Abi Ṭālib (peace be upon him) and asked him about the reason. Ḥaḍrat said: Do you know why 'Umar paid Qunfudh's share in full and did not deduct anything from him? I said: No, I don't know. Ḥaḍrat said: When they wanted to enter Fāṭimah's house and take me to the mosque, Fāṭimah prevented 'Umar and the rest from entering, and Qunfudh was the one who whipped Fāṭimah, and the effect of that whipping was like an armband on her arm until she passed away.[258]

'Abān also narrates from Sulaym that he said: I came across a group of people sitting in a circle in the mosque of the Messenger of God. All were Hashemites, except Salmān, Abu Dharr, Miqdād, Muḥammad bin Abi Bakr, 'Umar bin Abi Salma, and Qays b. Sa'd b. 'Ubādah. 'Abbās bin Abdul-Muṭallib asked Amīr al-Mu'minīn (peace be upon him): What is your theory about not fining Qunfudh? 'Umar fined all his workers, but he pardoned Qunfudh from fining! Ḥaḍrat looked around, then tears rolled in his eyes and said: It was a gesture of appreciation of 'Umar since Qunfudh had hit Fāṭimah with a whip. Fāṭimah passed away, and her arm was swollen like an armband from the effect of that whipping.

It may be difficult for some people to believe that 'Umar whipped or slapped the daughter of the Messenger of God, but from studying the circumstances and qualities of his life, it is clear that he he was a very cruel man and nothing but revenge could calm his anger.

During the time of the Messenger of God, 'Umar whipped the women of Banī Hāshim who were mourning in front of the Messenger of God during the funeral of the daughter of the Messenger of God. The Messenger of God forbade him from whipping and said: Calm down! Weeping over the dead is due to mercy and does not conflict with the perfect contentment with God's will or decree.

The late Amīnī from Aḥmad Ḥanbal's "Musnad" and Ḥākim's "Mustadrak" with the chain of transmission and "Talkhīs Mustadrak " and the "Musnad" of

Abi Dawud Al Tayalisi and "Istī'āb", quote from Ibn 'Abbās that:

قال: لمّا ماتت زينب ا بنتُ رسولِ اللهِ صلّى اللهُ عليه [وءاله] وسلّم قالَ رسولُ اللهِ صلّى اللهُ عليه [وءاله] وسلّم: ألحقُوها بسلفِنا الخيرِ عثمانَ بنِ مظعون. فبكتِ النّساءُ فجعل عُمرُ يضربُهن بسوطِه. فأخذَ رسولُ اللهِ صلّى الله عليه [وءاله] وسلّم يدهُ و قال: مهلاً يا عُمرُ! دعهنّ يبكين. و إياكنّ و نعيقَ الشّيطان. - إلى أن قال: و قعدَ رسولُ اللهِ على شفيرِ القبرِ و فاطمةُ إلى جنبه تبكي فجعلَ النّبيّ صلّى اللهُ عليه [وءاله] وسلّم يمسحُ عينَ فاطمةَ بثوبِه رحمةً لها.

Ibn 'Abbās says: When Zaynab, the daughter of the Messenger of God, passed away, the Prophet said: Take her body to Baqī' and bury it near the grave of our righteous predecessor 'Uthmān b. Maz'ūn. The women were all crying, so 'Umar started beating them with his whip. The Messenger of God took his hand and said: O 'Umar! Calm down, let them cry. What is harmful to you women is shouting and opening your mouth to complain about God [but there is nothing wrong with crying]. Until he says: When Zaynab was buried in Baqī', the Messenger of God sat on the edge of the grave. Fāṭimah was crying next to her father and the Messenger of God wiped Fāṭimah's tears with his clothes out of kindness and compassion.[259]

It is narrated from Al-Bayhaqī in " Sunan al-Kubrā " from Ibn 'Abbās that:

انّه قال: بكتِ النّساءُ على رُقيةَ بنتِ رسولِ اللهِ رضيَ اللهُ عنها فجعل عُمرُ رضيَ اللهُ عنه ينهاهنّ، فقال رسولُ اللهِ صلّى الله عليه [وءاله] وسلّم: مهْ! يا عُمرُ!
قالَ: ثمّ قالَ: إياكنّ و نعيقَ الشّيطانِ فإنّه مهْما يكنْ منَ العينِ و القلبِ فمنَ الرّحمةِ، و ما يكونُ منَ اللسانِ و اليدِ فمنَ الشّيطان..
قالَ: و جعلتْ فاطمةُ رضيَ اللهُ عنها تبكي على شفيرِ قبرِ رُقيةَ فجعلَ رسولُ اللهِ صلّى اللهُ عليه [وءاله] وسلّم يمسحُ الدّموعَ على وجهِها باليد، أو قال: بالثّوب.

Ibn 'Abbās says: When Ruqayyah[260], the daughter of the Messenger of God, died, the women cried over her and 'Umar began to forbid them from crying and mourning. The Messenger of God said: Stop, O 'Umar! Then said: You women should refrain from unnecessary shouting and inappropriate words. The burning of heart and the tear of eye is all mercy, and the inappropriate words that flow on the tongue and the slaps on the face and body is from Satan.

Ibn 'Abbās says: Fāṭimah was crying by the grave of her sister Ruqayyah, and the Messenger of God was wiping her tears with his hand (or with his clothes).

Nasā'ī and Ibn Mājah narrate from Abu Hurayrah that:

انّه قال: ماتَ ميتٌ في ءالِ رسولِ اللهِ صلّى اللهُ عليه [وءاله] وسلّم فاجتمعَ النّساءُ يبكين عليه، فقامَ عُمرُ ينهاهنّ و يطردُهنّ. فقالَ رسولُ اللهِ صلّى الله عليه [وءاله] وسلّم: دعهُنّ يا عُمرُ! فإنّ العينَ دامعةٌ و القلبَ مُصابٌ و العهدَ قريبٌ.

Abu Hurayrah says: A person from the family of the Messenger of God

died and women gathered around her body and cried. 'Umar forbade them from crying and kept them away from the body. The Messenger of God said: O 'Umar! Let the women cry. Tears fall from the eyes without control and calamity has been inflicted on their hearts. It hasn't been long since their acquaintances.[261]

'Umar was arrogant in front of the Messenger of God, the owner of the law and the prophet who was sent by God, without permission. He whipped the women of Banī Hāshim and the relatives of the Messenger of God. He considered crying, which is a sign of mercy according to the words of the Messenger of God, as a sign of complaint, and he beat the relatives of the daughters of the Messenger of God with extreme cruelty. After the Messenger of God, nothing could prevent him from setting fire to the house. He inclined to achieve his goal to suppress the violators of the allegiance and to surrender Amīr Al-Mu'minīn, peace be upon him, who, according to the news, has harbored a grudge against him for a long time. After the Messenger of God, nothing could prevent such a person from harming Fāṭimah, beating her hands with a whip, squeezing her between the door and the wall knowingly and intentionally until she miscarried her fetus.

The disgrace of the matter was not hidden from anyone. All understood the pains and sufferings of Ḥaḍrat Ṣaddīqah, her oppression, and the crimes of Abu Bakr and 'Umar.

At the time of his death, Abu Bakr said: I wish I had not done the three things I did.

فأمّا الثّلاثُ الّتى فعلتُها و وَددتُ أنّى تركتُها فوَددتُ أنّى لم أكن فتّشتُ بيتَ فاطمةَ، و ذكرَ فى ذلك كلامًا كثيرًا.[262]

فوَددتُ أنّى لَمْ أكشِفْ بيتَ فاطِمةَ عَنْ شَىْءٍ و إن كانُوا قَدْ غلّقوهُ علَى الحَرْبِ.[263]

و إن اغلَقَ علَى الحَرْبِ.[264]

Three things I did that I wish I hadn't done; one is that I wish I hadn't opened the door of Fāṭimah's house, and I wouldn't have gone to Fāṭimah's house to investigate, even though they were waging war against me.

The cruel or unfair treatment and the exercise of authority with Ḥaḍrat Fatimah (peace be upon them) was the first result of their rule and the best indicator of their subsequent actions and behavior.

Ibn Shahr Āshūb narrates the following poems about the death of the Prophet's daughter:

قُل لِلمُغَيّبِ تَحتَ أطبَاقِ الثّرَى
إن كنتَ تَسمَعُ صَرخَتِي و نِدآئِيا
صُبّتْ عَلَىَّ مَصَائِبٌ لَو أنّهَا
صُبّتْ عَلَى الأيّامِ صِرنَ لَيالِيا
قَد كنتُ ذاتَ حِمًى بِظِلِّ مُحَمّدٍ

لَمْ أَخْشَ مِنْ ضَيْمٍ وَ كانَ جَمالِيا
فَالْيومَ أَخْشَعُ لِلذَّليلِ وَ أَتَّقِى
ضَيمى و أَدفَعُ ظالِمى بِرِدائِيا
فَإذَا بَكَتْ قُمْرِيَةٌ فِى لَيلِهَا
شَجَنًا عَلَى غُصْنٍ بَكَيتُ صَباحِيا
فَلأَجعَلَنَّ الْحُزْنَ بَعْدَكَ مُونِسى
وَ لأَجعَلَنَّ الدَّمْعَ فِيكَ وُشاحِيا
ماذَا عَلَى مَنْ شَمَّ تُرْبَةَ أَحْمَدٍ
أَنْ لا يَشَمَّ مَدَى الزَّمانِ غَوالِيا

Ḥaḍrat Fāṭimah Zahrā, peace be upon her, after the death of her father and the sufferings that befell her from the enemies, visited the grave of the Messenger of God, laid her face on the ground and prayed to her father with these verses: Say to that kind father who is hidden under the soil of the earth; would you listen to my moans and cries and listen to my words; I want to share my secrets with you. O dear father! Ever since you left the world, such terrible calamities have befallen me that if they had come upon the bright days of the world, they would have darkened like a night due to their heaviness and difficulty. O father! I was safe under your protection, and you were the only protector who kept me safe from any harm. O father, the beautiful flower of my existence! O ornament of my being! As long as you were present, I was not afraid of any oppression and persecution, but today, when you passed away and your enemies saw me without you, I have to humble myself for the lowly and unworthy people. To support your religion and defend the rights of your cousin 'Alī, I have to go to the mosque and stop the oppression. O kind father! If sometimes, during the dark night, a dove cries in the tree branch, know that I cry for you every bright day and every bright morning. Yes, from now on, sadness will be my companion because of your separation, and the tears of my eyes will fall like a necklace. A person who smells the soil of your grave does not need perfume for the rest of his life.[265]

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Collection of writings

Collection of writings of Āyatullāh Ḥāj Sayyid Muḥammad Ḥusayn and Āyatullāh Ḥāj Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī:

Risālah Ṭahārat Insān: Treatise of technical and jurisprudential review of the "Human's absolute innate purity".

Arba'īn Dar Farhang Shia (the forty days after the Day of 'Ashūrā in Shī'ah culture)

Asrār Malakūt (The mysteries of Malakut): The explanation of the ḥadīth of 'Unwān al-Baṣrī from Imām Ṣādiq (peace be upon him).

Ḥarīm Quds (Sacred Boundary): An article on spiritual journey to Allah.

Ijma' az manẓar naqd wa naẓar (the consensus or agreement of the Muslim scholars basically on religious issues): The fundamental treatise on lack of absoluteness of ḥujjīyyat (authority, true adoption of the opinion) of Ijmā'.

Marginal notes on "Risālah fī wūjūb Ṣalāt al- Jum'ah taīyyunan" authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Introduction and interpretation of "Anwār Malakūt": The angelic light of fasting, prayer, mosque, Quran, and 'Ad'iyah (invocations) from 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

'Ufuq Waḥy (The Horizon of Revelation): Criticizing the opinion of Dr. Abdulkarīm Soroush about revelation.

Introduction and Marginal notes on "Maṭla' al-Anwār" (the emergence of lights), authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Introduction and revision of "Tafsīr 'Ayah Nūr" (interpretation of the verse "Nūr"), authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Ḥayāt Jāwīd (Eternal Life): A summary account of the will of Amīr al-Mu'minīn 'Ali, to Imām Ḥasan (peace be upon them) in Ḥāḍirayn.

Gulshan Asrār (The garden of mysteries): A commentary on Al-Ḥikmah al-Muta'ālīyah fī l-Asfār al-'aqlīyyat al-arba'a (the Transcendent Theosophy in the Four Journeys of the Intellect).

Mihr Furūzān (shinning Sun): A brief bibliography of the scientific and moral characteristics of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit).

Introduction and annotation on "sirr al-Futūḥ nāẓir bar Parwāz rūḥ", authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit).

'Unwān al-Baṣrī.

Mihr Tābnāk.

Introduction and Marginal notes on "Ijtihād wa Taqlīd, authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit).

Nūrūz dar jāhilīyah wa Islam: (The Iranian new year in pre-Islamic era and in Islam): A research on Nūrūz and its ethics before and after Islam.

Sālik 'Agāh: This book provides the speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) on various occasions about science and "Ulamā (the Islamic scholars). The introduction and revision of the book was implemented by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Simāy 'Ashūrā: The event of Āshūrā' with all the intricacies and delicacies hidden in it, has caused the emergence of different views on its nature and content. This paper elucidates the opinion of mystics and 'Awliyā'Allāh (those vested with the authority of Allah) about the epic of 'Ashūrā. It clarifies the goals, objectives, and uniqueness of the event of 'Āshūrā' to seekers of the school of Ḥusayn (peace be upon him).

Tafsīr (Exegesis): Quran and ḥadīṯ (various reports describing the words, actions, or habits of the Islamic prophet, Muḥammad and infallible Imāms, peace be upon them)

Anwār Malakūt (The lights of the angelic world): The handwriting of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) lectures during the holy month of Ramaḍān, 1390 AH in Qā'im Mosque in Tehran, in 2 volumes.

Tafsīr 'Ayah Nūr (interpretation of the verse "Nūr"), recorded voice of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit), which after revision and rectification by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī (the son of 'Allāmah Ṭihrānī) has been published.

Ḥayāt Jāwīd (Eternal Life).

'Unwān al-Baṣrī: The series of speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī about the noble ḥadīṯ of 'Unwān al-Baṣrī — during many years for friends, and wayfarers of the school of mysticism and tawḥīd (Oneness of Allah) of the late 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) — a detailed and extensive explanation of which under Asrār Malakūt (The mysteries of Malakut) has been organized and written by the pen of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī .

'Ad'iyah (invocations) and ethics

Āyyīn-i Rastigārī (The Methods of Salvation): This book is the product of speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit), about the rituals and the pillars of the spiritual journey to Allah—to one of his spiritual friend— introduction and revision of the book was implemented by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī, son of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī.

Kalām (Islamic scholastic theology), mysticism and philosophy

Asrār Malakūt (The mysteries of Malakut) (3 vols): the explanation of the ḥadīṯ of 'Unwān al-Baṣrī from Imām Ṣādiq (peace be upon him). This Ḥadīṯ was recommended by the Great Ayatollah 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit), and by other scholars of mysticism and ethics to be read and contemplated on its contents. Imām Ṣādiq has told the whole truth of Siyr and Sulūk [meaning travelling along a path toward God and watching the stages].

Ḥarīm Quds (Sacred Boundary): An article on spiritual journey to Allah — as an introduction to the French translation of the noble and valuable treatise" Risālah Lubb al-Lubāb" (kernel of the kernels).

Sir al-Futūḥ nāẓir bar Parwāz rūḥ: This book explains the sublime ideas of 'Irfān (gnosis or Islamic mysticism) and Tawḥīd (monotheism, oneness of Allah) in mankind's Takāmul (growth and reaching perfection). It was not published until the death of the late 'Allāmah Ṭihrānī (May Allah sanctify his pure spirit) when his son, Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī added the introduction and marginal notes to it.

Gulshan Asrār (The garden of mysteries): A commentary on Al-Ḥikmah al-Muta'ālīyah fī l-Asfār al-'aqlīyyat al-arba'a (the Transcendent Theosophy in the Four Journeys of the Intellect) taught in Dars al-Khārij (the highest level of study in the Shi'ite seminary system) by the author of the book: Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

'Ufuq Waḥy (The Horizon of Revelation): Criticizing the opinion and doubts of Dr. 'Abdulkarīm Surūsh about Revelation and Risālah (prophecy). This book consists of an introduction, four chapters and an epilogue respond to incentives and theoretical criticism and doubts about the revelation; and since the response of some great scholars to this issue has been outside the discussion and bares some doubtful points, much more clarification has been desired by the author, by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Fiqh wa Uṣūl (Islamic jurisprudence and its principles).

Risālah Ṭahārat Insān: Treatise of technical and jurisprudential review of the "Human's absolute innate purity". The author has debated this treatise in Dars al-Khārij (the highest level of study in the Shi'ite seminary system).

Ijmā' az manẓar naqd wa naẓar (the consensus or agreement of the Muslim scholars basically on religious issues): The fundamental treatise on lack of absoluteness of ḥujjīyyat (true adoption of the opinion) of Ijmā'.

Ṣalāt al- Jum'ah: This jurisprudential treatise is written in Arabic from the speeches of the Great Āyatullāh Al-Ḥujjah Sayyid Maḥmūd Shāhrūdī's during his Dars al-Khārij lectures and is been written by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) — marginal notes by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī: The author of the book.

Ijtihād wa Taqlīd: This book provides the debates and lectures of the late Great Āyatullāh Sayyid Muḥammad Ḥusayn al-Ḥillī in the Najaf seminary system. It is authored by 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit). This book has been translated into Arabic under the title: Al-Durr al-Naḍīd fi al- Ijtihād wa al-Taqlīd. Ijtihad (Arabic: اجتهاد ijtihād, "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." It is recognized as the decision-making process in Islamic law (sharia) through personal effort (jihad) which is completely independent of any school of jurisprudence. As opposed to Taqlīd, it requires a "thorough knowledge of theology, revealed texts and legal theory (uṣūl al-fiqh); an exceptional capacity for legal reasoning; thorough knowledge of Arabic." By using both the Qur'an and Ḥadīṯ as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which is considered a religious duty for those qualified to conduct it. Thus, a mujtahid is recognized as an Islamic scholar who is competent in interpreting sharia by Ijtihād.

Nūrūz dar jāhilīyah wa Islam: (The Iranian new year in pre-Islamic era and in Islam): A research on Nūrūz and its ethics before and after Islam.

Social and historical

Arba'īn Dar Farhang Shia: The forty days after the Day of 'Āshūrā' in Shia culture.

Simāy 'Ashūrā: The event of 'Āshūrā' with all the intricacies and delicacies hidden in it, has caused the emergence of different views on its nature and content. This paper elucidates the opinion of mystics and 'Awliyā'Allāh (those vested with the authority of Allah) about the epic of 'Ashūrā. It clarifies the goals, objectives, and uniqueness of the event of 'Āshūrā' to seekers of the school of Ḥusayn (peace be upon him).

Biography and admonition of great men

Mihr Furūzān (Shining Sun) : A brief bibliography of the scientific and moral characteristics of the perfect mystic, the one who reached Allah and had union with Him, the exact and the eye of man, knower of Allah and His Commands, the master of Godly Islamic jurists and the evidence of devoted friends of Allah, our master and our spiritual guide, the Great Ayatollah 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit), which also has been translated to Arabic under the title of "Al-Shams al-Munīrah".

Mihr Tābnāk(Luminous Sun): The late 'Allāmah Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his spirit) and his son, Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī, in different occasions have explained the status of the late complete mystic, the Grand Āyatullāh, ḥujjat al-Akbar (the major authoritative scholar) and arrived[at unity] wayfarer, the most learned Divine Scholar and the most expert in Islamic jurisprudence (Faqīh of Fuqahā'), Sayyid 'Ali Qāḍī (May Allah be pleased with him), who must be counted as the clear, perfect and luminous example of the holy words of Amīr al-Mu'minīn (peace be upon him) in describing Awliyā' Allāh (those vested with the authority of Allāh).

Nafaḥāt 'Uns (The Breezes of Friendliness): The speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī about the perfect mystic " Sayyid Hāshim Ḥaddād".

The series of RESEARCH and courteous hand writings, correspondences, and sermons

Maṭla' al-Anwār (the emergence of lights): The Encyclopedia of valuable years of hard work and "the fruit of the life" of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) collected under the title; the series of researches and courteous hand writings, correspondences and sermons—the introduction, marginal notes, refinement and publication of its 14 volumes was completed by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

1st volume: Personal Status of the author, stories and fables, historical and social issues, mystical and ethical matters.

2nd volume: Brief explanation, biography, and admonition of author's mystical and ethical masters.

3rd volume: Biography and admonition of some great men and Islamic scholars.

4th volume: Prayers, 'Ad'iyah (invocations) and ethics.

5th volume: Mystical and philosophical issues, astronomy and occult sciences, literary and rhetorical discussions.

6th volume: Permit letters for issues relating to Ijtihād (Islamic jurisprudence) and different narrative; issues of interpretation and validity.

7th volume: Fiqh wa Uṣūl (Islamic jurisprudence and its principles).

8th volume: Kalām (Islamic scholastic theology) about the origin and the Hereafter (Ma'ād).

9th volume: Kalām (Islamic scholastic theology) about the pure and infallible Ahl al-Bayt (peace be upon them).

10th volume: Notes and selections of historical and social books.

11th volume: This volume discusses about the figures and those of the companions of the Infallibles (peace be upon them) or subordinates or followers of the narrators such as: 'Abdul 'Adhīm ibn 'Abdillāh al-Ḥasanī, Abū Muḥammad 'Abd Allāh b. Abī Ya'fūr al-'Abdī al-Kūfī, known as Ibn Abi Ya'fur and Abi Hamzah al-Bata'eni.

12th and 13th volumes: Advice of the author during the holy month of Ramaḍān, 1369&1370 SH.

14th volume: Some verses of Quran, narrations, poems.

Salik 'Agāh: This book provides the speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) on various occasions about science and "Ulamā (the Islamic scholars). The introduction and revision of the book was implemented by Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Software

'Awāy malakut (the sound of the Angelic World) (4 DVDs): The speeches of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) and Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

Kīmī'āy Sa'ādat (the Alchemy of Salvation): This collection includes the scientific and mystic works of 'Allāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May Allah sanctify his pure spirit) and most his wayfaring master's writings, 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, and the

collections of writings and speeches of Āyatullāh Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī in regard to ḥadīṯ of 'Unwān al-Baṣrī , Abī Ḥamzah al-Thumālī supplication and other Islamic mysticism.

Endnote

[1] The Fourteen Infallibles in Twelver Shia Islam are the Islamic prophet Muḥammad, his daughter Fāṭimah Zahra, and the Twelve Imāms.

[2] Ḥadīth al-Thaqalayn is a famous and mutawātir (massively transmitted) ḥadīth from the Prophet (peace be upon him), which enjoins Muslims to follow the Qur'an and Ahl al-Bayt (peace be upon them) after the Holy Prophet's demise. Based on this ḥadīth, Muslims should refer to the Qur'an and Ahl al-Bayt (peace be upon them) and these two are inseparable.

The ḥadīth is accepted by all Muslims, both Sunni and Shi'a, as authentic and has been recorded in the ḥadīth collections of all Muslim sects.

Relying on this ḥadīth, Shi'a scholars prove the necessity of the Imām, his infallibility, and the continuation of Imāmate in all times.

Ḥadīth of Thaqalayn is narrated a little differently in different sources, but the content is the same.

Al-Kāfī which is one of the Four Books of Shi'a,

إنّی تارک فیکم أمرین إن أخذتم بهما لن تضلّوا كتاب الله عزّ و جلّ و أهل بيتی عترتی أيها الناس اسمعوا و قد بلّغت إنكم ستردون علی الحوض فأسألكم عمّا فعلتم فی الثقلين و الثقلان كتاب الله جلّ ذكره و أهل بيتی

Indeed, I am leaving two things among you, to which if you hold yourself, you will never astray: the book of Allah –who is all mighty and great- and my ahl al-Bayt (household), my 'Itrat (family). O people hear! And I have announced to you that: indeed, you will enter my presence and I will ask you about what you did to the Thaqalayn (two weighty things) and the Thaqalayn are the book of Allah and my ahl al-Bayt.

[3] In Shia Islam, the Imāmate is a doctrine which asserts that certain individuals from the lineage of the Islamic prophet Muḥammad are to be accepted as leaders and guides of the Muslim society after the death of the Prophet Muḥammad (peace and blessing of God be upon him and his pure family).

[4] Part of verse 23, from Surah al-Shūrā, the forty-second surah of the Holy Quran.

[5] The Ghadīr Khumm was a gathering of Muslims to attend a sermon delivered by the Islamic prophet Muḥammad on 16 March 632 CE. The gathering is said to have taken place by the Ghadīr (pool) in the wadi of Khumm, located near the then settlement of al-Juhfa on the path between Mecca and Medina, where the prophet Muhammad halted the large caravan of Muslims who had accompanied him in the Farewell Pilgrimage, his only Hajj ritual. In the sermon, made shortly before his death in June 632, the prophet Muhammad made a declaration in favor of Amīr Al-Mu'minīn, uttering the words, "He whose mawla I am, 'Alī is his mawla."

[6] Ijtihād is an Islamic legal term referring to independent reasoning by an expert in Islamic law, or the thorough exertion of a jurist's mental faculty in finding a solution to a legal question. It is contrasted with taqlīd (imitation, conformity to legal precedent). An Islamic scholar who is qualified to perform ijtihād is called as a "mujtahid". Fatwā is a legal ruling on a point of Islamic law (sharia) given by a qualified Faqīh (Islamic jurist) in response to a question posed by a private individual, judge, or government.

[7] Part of ayah 30 from the 10th surah of Quran (Yūnus).

[8] Part of verse 23, from Surah al-Shūrā, the forty-second surah of the Holy Quran.

[9] Ḥabīb al-Najjār (Arabic: حبيب النجّار) is a Christian figure in Islamic sources titled as "the Believer of Al Yasin (Mu'min Al Yasin)". His name is not mentioned in the Qur'an, but in the verses of Qur'an 36 (Sura Yasin), when it mentions the story of the "people of al-Qarya", after the people of Qarya rejected the two messengers who went there to invite them to monotheism, a man went to people of the town hastily from far away out of town and asked them to follow the messengers and revealed his faith in God. After his death, the people were perished by his loud cry. In Islamic sources, this man is considered "Habib al-Najjar".

[10] Quran, 36:21.

[11] The beginning of the verse 72, from Surah 10 (Yunus); [If you turn away from me, it will not harm me, because I have not asked for a reward from you.]

[12] Verse 90, from Surah 6(An'am).

[13] Verse 86, from Surah 38 (Sad).

[14] Verse 40, from Surah 52 (Al-Tur) and verse 46, from Surah 68 (Al-Qalam).

[15] Verse 57, from Surah 25 (Al-Furqan); Say, O Prophet, I do not ask for wages from you; My reward is the path for people to seek their God.

[16] Verse 23, from Surah 42 (Surah al-Shūrā).

[17] Verses 2 and 3, from Surah 62 (Al-Jumu'ah). He is the God who raised among the illiterates a messenger who

recites God's verses to them, and constantly gives them spiritual growth and development, and teaches them from the book, the secrets of the world of creation and the realities of beings. Indeed, before that, they were in clear error. He has the position of mission not only over them, but also over those who did not come at that time and who will come later, and he guides them in this way, and God is dear and wise.

[18] Dhawil-Qurbā (Arabic: ذوي القربى) means close relatives. It has been used in eleven verses of the Qur'an, including the Verse of Khums and the Verse of Mawadda in which the love for "Dhawil-Qurbā" is considered as the reward for Prophet Muhammad's (peace and blessing of God be upon him and his pure family) mission. "Dhawil-Qurbā" include 'Alī b. Abī Tālib, Fātimah and their children (peace be upon them).

[19] Verse 47, from Surah 34 (Saba).

[20] Ruwdah Kāfī, second edition, Dar Al-kutub al-Islamiya, p. 131.

[21] Verse 20, from Surah 75 (Surah Al-Qiyamah): Never! Rather, you like the critical and urgent world.

[22] Verse 20, from Surah 89: Al-Fajr: ["And you love the things of the world very much."]

[23] Verse 19, from Surah 24: Al-Nur: ["Indeed, those who like to spread ugly and indecent acts among the believers, it will be a painful punishment for them in this world and the hereafter; And God knows and you do not know."]

[24] A part of verse 165, from Surah 2(Al-Baqarah): Some people choose partners before God whom they love as they love God, but those who believe, love God more intensely.

[25] A part of verse 31, from Surah 3 (Al-Imran).

[26] A part of verse 54, from Surah 5(Al-Ma'edah): O you who believe! Whoever among you turns from his religion, in the future, God will bring (in place of the apostates) a group that God loves and they also love God.

[27] A part of verse 108, from Surah 9(Al-Tawbah): I swear that the mosque that was established from the beginning was based on piety and pleasing God; You deserve to pray in it, because in that mosque, there are men who want to be pure, and of course God loves those who are pure.

[28] Verse 22, from Surah 58(Al-Mujadalah): You will not find a group of people who believe in God and the Day of Resurrection and yet be friends with those who are enemies of God and His Messenger, even if these enemies are their fathers or sons or brothers or their families. God has established faith in the hearts of these believers and confirmed them with a spirit from Himself. And he will enter them into gardens under which rivers flow and they will live eternally in those paradises, and God will be pleased with them and they will be pleased with God. They are God's party and group. Be aware that only God's party and group are the real saviors.

[29] Tawātur (Arabic: تواتر) is a term in the science of hadīth and the usūl al-fiqh, which is used when an account is reported numerously by different narrators and through various chains of transmission, in a way that substantiates its authenticity. Such a report is called mutawātir. In the sciences of hadīth, fiqh (jurisprudence), history, Rijāl (narrators of hadīth) and logic, different aspects of mutawātir reports are discussed. A mutawātir report is authentic and valid to be used in an argument; and a weak chain of transmission does not reduce its authenticity.

[30] Uṣūl al-Kāfī, Vol. 2, p. 124.

[31] Ibid, vol. 2, p. 125.

[32] A part of verse 7, from Surah 49: Hujarat. Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the [rightly] guided.

[33] Uṣūl al-Kāfī, vol. 2, p. 125.

[34] In "Yanābī' al-Mawaddah li-Dhawi al-Qurbā", Islambul pulication, page 180, Daylamī narrates from the Messenger of God, may God's prayers and peace be upon him, who said:

الحُبُّ فی اللهِ فَريضَةٌ و البُغضُ فی اللهِ فَريضَةٌ.

Love for the sake of God is an obligation and hate for the sake of God is an obligation.

And narrate from Abū Dāwūd that:

الحُبُّ فی اللهِ و البُغضُ فی اللهِ أفضَلُ الأعمال.

Love for God's sake and hate for God's sake are the best of deeds.

Āyatullāh Al-Sayyid 'Abd al-Husayn Sharaf al-Dīn al-Mūsawī al-'Āmilī narrates in the book " Al-Fuṣūl al-Muhimmah " pp. 6-8 that:

قال صلّى اللهُ عليه و آله و سلّم: إيّاكم و الظّنّ فإنّ الظّنّ أكذب الحديث، و لا تحسّسوا و لا تجسّسوا و لا تناجشوا و لا تحاسدوا و لاتدابروا و لاتباغضوا و كونوا عباد الله إخوانا، و لا يحلّ لمسلم أن يهجر أخاه فوق ثلاثة أيام.

The Messenger of God, peace and blessings of God be upon him and his family, said: Avoid suspicion because suspicion is the most false thing. And don't seek each other's news and affairs, and don't spy on each other, and don't expose each other's faults, and don't unnecessarily raise the price of goods in transactions, don't be jealous and don't be enmity with each other, and don't cut off your relationship and don't hold grudges. . And O servants of God! Be brothers to each other; It is not permissible for a Muslim to stay away from his Muslim brother for more than three days.

[35] Uṣūl al-Kāfī, vol. 2, p. 125.

[36] Ibid, Vol. 2, p. 126.

[37] Biḥār al-anwār, Kumpānī Publication. Vol. 15, p. 284; from letterpess, vol. 69, p. 252.

[38] A part of verse 31, from Surah 3: Al-Imran

[39] A part of verse 9, from Surah 59: Al-Hashr.

[40] Biḥār al-anwār, Kumpānī Publication, vol. 7, p. 377; from letterpess, vol. 27, p. 95.

[41] Ibid, vol. 6, p. 195; from letterpess, vol. 17, p. 13.

Āyatullāh Al-Sayyid Sharaf al-Dīn al-'Āmilī says in the book " Al-Fuṣūl al-Muhimmah " pp. 41 and 42:

لا يخفى أنّ شيعة عليّ و أهل البيت هم أتباعهم في الدّين و أشياعهم من المسلمين. و نحن و الحمد لله قد انقطعنا إليهم في فروع الدّين و عقائده و أصول الفقه و قواعده و علوم السّنّة و الكتاب و فنون الأخلاق و السّلوك و الآداب؛ خضوعا لإمامتهم و إقرارا بولايتهم، وقد والينا أولياءهم و جانبنا أعداءهم، عملا بقواعد المحبّة و طبقا لأصول الأخلاق في المودّة، فكنّا بذلك لهم شيعة و كانوا لنا وسيلة و ذريعة.

والحمد لله على هدايته لدينه و التّوفيق لما دعا إليه الرّسول من التّمسك بثقليه و الاعتصام بحبليه و دخول مدينة علمه من بابها باب حطّة و أمان أهل الأرض و سفينة نجاة هذه الامّة. و الحمد لله الّذي هدانا لهذا و ما كنّا لنهتدي لولا أن هدانا الله.

و أخرج ابن سعد (كما في صفحة ٩١ من «الصّواعق») عن عليّ: أخبرني رسول الله صلّى الله عليه و آله و سلّم أنّ أوّل من يدخل الجنّة أنا و فاطمة و الحسن و الحسين. قلت: يا رسول الله! فمحبّونا؟ قال: من ورائكم.

و أخرج الدّيلميّ (كما في «الصّواعق» أيضا) مرفوعا: إنّما سمّيت ابنتي فاطمة لأنّ الله فطمها و محبّيها عن النّار..

و أخرج ابن حنبل و التّرمذيّ (كما في صفحة ٩١ من «الصّواعق») أنّه صلّى الله عليه و آله و سلّم أخذ بيد الحسنين و قال: من أحبّني و أحبّ هذين و أباهما و امّهما كان معي في درجتي يوم القيمة.

It is not a secret that the Shiites of 'Alī and the Ahl al-Bayt (peace be upon them) are those who followed them in the religion of God and their followers are among the Muslims. Thank God, we have turned to those honorable people in the ancillaries of the Faith (furū' ad-dīn), and its beliefs, in the principles of jurisprudence and its rules, in the sciences of the Sunnah and the Qur'an, and in the techniques of ethics, behavior and manners. Because we are humble and obedient to their Imāmate, and we acknowledge and recognize their wilāyah, and we truly love their friends and withdraw from their enemies, because the rules of love and moral principles in Maadda require us to do so. And that's why we are their Shia and they are a means of getting closer to God. Praise belongs to God, who guided His religion and gave success to what the Prophet invited toard, which is clinging to the two divine weights and cords, namely the Qur'an and the Ahl al-Bayt, and also entering the city of prophetic knowledge from its gate; the gate (Bāb Ḥuṭṭa)* is the chapter of safety and security of the people and the ship of salvation of this nation is Amīr Al-Muminin, peace be upon him. Praise belongs to God who guided us with this blessing, and if God had not guided us, we could not be guided.

And Ibn Sa'd narrated from 'Alī, peace be upon him, who said: The Messenger of God, peace and blessings be upon him, informed me that: the first people who will enter Paradise are me, Fāṭimah, Ḥasan, and Ḥusayn. I said: O Messenger of God! How about the people who love you? He said: They will enter behind you.

Daylamī narrated from the Messenger of God that he said: My daughter was named Fāṭimah because God separated her and her devotees from the fire.

Also, Ibn Ḥanbal and Tirmidhī narrated from the Prophet, may God bless him and grant him peace, that he took Ḥasanayn s hand and said: Whoever loves me, these two children of mine and their parents will be with me on the Day of Resurrection.

Then on pages 43 and 44 he says:

و أخرج أحمد (كما في أواخر الفصل الثّاني، من الباب ٩ من «الصّواعق») عن عليّ قال: طلبني النّبيّ (صلّى الله عليه و آله و سلّم) فوجدني في حائط فقال: قم و الله لأرضينّك، أنت أخي و أبو ولدي تقاتل على سنّتي. من مات على عهدي فهو

في كنز الجنّة، و من مات على عهدك فقد قضى نحبه، و من مات يحبّك بعد موتك ختم الله له بالأمن و الإيمان ما طلعت شمس أو غربت.
و أورد ابن حجر (في أواخر المقصد الثاني من المقاصد التي ذكرها في آية المودّة في القربى من صواعقه) حديثاً هذا لفظه: إنّ النبيّ صلّى الله عليه و آله و سلّم خرج على أصحابه ذات يوم و وجهه مشرق كدائرة القمر، فسأله عبد الرحمن بن عوف عن ذلك فقال (صلّى الله عليه و آله و سلّم): بشارة أتتني من ربّي في أخي و ابن عمّي و ابنتي، بأنّ الله زوّج عليّاً من فاطمة و أمر رضوان خازن الجنان فهزّ شجرة طوبى فحملت رقاقاً يعني صكاكاً بعدد محبّي أهل بيتي. و أنشأ تحتها ملائكة من نور دفع إلى كلّ ملك صكاً، فإذا استوت القيامة بأهلها نادت الملائكة في الخلائق، فلا يبقى محبّ لأهل البيت إلا دفعت إليه صكاً فيه فكاكه من النار؛ فصار أخي و ابن عمّي و ابنتي فكاك رقاب رجال و نساء من امّتي من النار.
و الأخبار في هذا لا يحتملها هذا الإملاء، و في هذا القدر كفاية لمن كانت لله تعالى فيه عناية.
فعسى أن يعرف الشيعي بعد هذا أنّ أهل السنّة قد أنصفوا و اعترفوا، و عسى أن يعرف السنّي أن لا وجه بعد هذه المبشّرات لشيء من الضغائن أو الهنات. والسلام على من اتبع السنن و جانب الفتن و رحمة الله و بركاته.

Ahmad narrated from Hadrat 'Alī, peace be upon him, who said: The Holy Prophet, peace and blessings of God be upon him, was looking for me and found me in a garden, so he said: Get up, I swear to God, I will make you happy; you are my brother and you are the father of my children and you fight for the revival of my Sunnah. Whoever dies with a covenant with me will be in the treasure of heaven, and whoever dies with a covenant with you has truly fulfilled his vow, and whoever dies with your friendship after your death - until the sun rises, or let it set - God will end his affairs with safety and faith.

Ibn Hajar narrates a Hadīth whose exact words are as follows: The Holy Prophet, may God's prayers and peace be upon him, met his companions one day while his face was shining like the moon. Abd al-Rahman bin Awf asked about the cause of the Prophet's happiness, so the Prophet said: I have received good news from my Lord about my brother and cousin and also my daughter; and the fact that God made Fatimah the wife of 'Alī and commanded Rizwan (the treasurer of the Gardens of Paradise) to shake the tree of Tūbā ('blessedness'; a tree which grows in paradise) and this tree has as many leaves as the lovers of my Ahl al-Bayt. And God has created angels from light under the blessed tree of Tūbā and has given a promissory note to each of them. Therefore, when the resurrection comes, the angels of God will call among the creatures, then no lover of the Ahl al-Bayt will remain unless they give him a certificate that contains the glad tidings of freedom from the fire. The news about this matter is plenty for someone whom God Almighty has mercy on.
It is hoped that after these narrations, the Shiites will know that the Sunnis have done justice and confessed in this position, and it is hoped that the Sunnis will know that after these tidings, there will be no more room for grudges, evil and corruption. God's peace, mercy and blessings be upon the one who follows the Prophet's traditions and refrains from sedition.

*Bāb Hutta (Arabic: باب الحطه or باب حطة Bāb (al-)Hutta, Bāb (al-)Hitta) is a neighborhood in the Muslim Quarter of the Old City of Jerusalem to the north of Al-Aqsa Compound. The name literally means "Forgiveness (or Remission or Pardon!) Gate", referring to the Remission Gate of the Haram compound, connected by Bāb Hutta Street.

[42] Āyatullāh Al-Sayyid Sharaf al-Dīn al-'Āmilī in his book " Al-Kalma al-Gharrā" p. 339 onwards, he has given some narrations about the status and superiority of Hadrat Zahrā, peace be upon her. Some of them (Hadīth 1, 2, 4 and 5) are brought here:

قول رسول الله صلّى الله عليه و آله و سلّم: أفضل نساء أهل الجنّة خديجة بنت خويلد، و فاطمة بنت محمّد، و آسيا بنت مزاحم امرأة فرعون، و مريم بنت عمران.
(أخرجه جماعة من المحدّثين كثيرون كالإمام أحمد من حديث رواه عن ابن عبّاس في صفحة ۲۹۳ من الجزء الأوّل من مسنده، و أبي داود كما في ترجمة خديجة من «الاستيعاب»، و قاسم بن محمّد كما في ترجمة الزهراء من «الاستيعاب»، و جماعة من حملة الآثار و حفظة الأخبار لايسع المقام استيفاءهم.)

1- The saying of the Messenger of God, may God's prayers and peace be upon him, is: The most virtuous women of the people of heaven are Khadījah bt. Khuwaylid, and Fātimah bint Muhammad, and Āsīya bint Muzāhim (Pharaoh's wife), and Maryam bt. 'Imrān.

قول رسول الله صلّى الله عليه و آله و سلّم: خير نساء العالمين أربع: مريم بنت عمران، و آسيا بنت مزاحم، و خديجة بنت خويلد، و فاطمة بنت محمّد."
(أخرجه أبو داود كما في ترجمة خديجة من «الاستيعاب» بالإسناد إلى أنس و رواه عبد الوارث بن سفيان كما في ترجمتي الزهراء و خديجة من «الاستيعاب» بالإسناد إلى أبي هريرة، و نقله غير واحد من ثقاة المحدّثين بطرقهم إلى أنس و أبي هريرة.)

2-The speech of the Messenger of God, peace and blessings of God be upon him and his family and peace be upon him, who said: The chosen women of the world are four: Maryam, the daughter of 'Imrān, Āsīya, the daughter of Muzāhim, Khadījah, the daughter of Khuwaylid, and Fāṭimah, the daughter of Muḥammad.

ما استخرجه ابو داود كما فى ترجمة خديجة من «الاستيعاب» بسنده إلى ابن عبّاس) قال": "قال رسولُ الله (صلّى اللهُ عليه و آله و سلّم): سيّدة نساء أهل الجنّة بعد مريم بنت عمران، فاطمة بنتُ محمّد و خديجة و آسيا. انتهى.
و هذا كالأحاديث السابقة فى الدّلالة على تفضيل الأربع على من سواهنّ من نساء العالمين، إلاّ أنّه ربما يستشعرُ منه تفضيلُ العذراء على الزّهراء؛ لكن الأدلّة الاخر الّتى هى أكثرُ عددًا و أصحّ سندًا و أصرحُ دلالةً من هذا الحديث و نحوه توجبُ الإعراضَ عمّا يُستشعرُ منه على أنّه لا يُروى من طريق أصحابنا كما لا يخفى.

3-Ibn 'Abbās says: The Messenger of God, may God's prayers and peace be upon him, said: After Maryam, the daughter of 'Imrān, Fāṭimah, the daughter of Muḥammad, Khadījah, and Āsīya are the women of Paradise.
This narration indicates the superiority of these four over other women in the world, as in previous narrations, except that the superiority of al-'Adhra' over Fāṭimah Zahrā may be taken from it. However, other numerous and authentic narrations have objections to this interpretation, in addition, this hadith was not narrated by our companions, as it is not hidden.
ما أخرجهُ البُخارىّ و مسلمٌ و التّرمذىّ فى" صحاحهم، و صاحبُ الجمع بين الصّحيحين، و صاحبُ الجمع بين الصّحاح السّتّة، و الإمامُ أحمدُ من حديث الزّهراء من مُسنده (٣)، و ابنُ عبد البرّ فى ترجمتها من استيعابه، و محمّدُ بنُ سعد فى ترجمتها من الجزء الثّامن من طبقاته و فى باب ما قاله النّبىّ فى مرضه من المجلّد الثّانى من الطّبقات أيضًا، و اللفظ الذى تسمعهُ للبخارىّ آخر ورقة من كتاب الاستئذان من الجزء الرّابع من صحيحه، قال:)"
حدّثنا موسى عن أبى عوانة عن فراس عن عامر عن مسروق حدّثتنى عائشة امّ المؤمنين قالت: إنّا كنّا أزواج النّبىّ عندهُ جميعًا لم تُغادر منّا واحدةٌ، فأقبلت فاطمة تمشى، لا و الله ما تخفى مشيتُها من مشية رسول الله (صلّى اللهُ عليه و آله و سلّم). فلمّا رآها رحّب و قال: مرحبًا بابنتى! ثمّ أجلسها عن يمينه أو عن شماله ثمّ سارّها، فبكت بكاءً شديدًا. فلمّا رأى حزنها سارّها الثّانية إذا هى تضحك. فقلتُ لها أنا من بين نسائه: خصّك رسولُ الله (صلّى اللهُ عليه و آله و سلّم) بالسّرّ من بيننا ثمّ أنت تبكين! فلمّا قام رسولُ الله (صلّى اللهُ عليه و آله و سلّم) سألتُها: عمّا سارّك؟ قالت: ما كنتُ لافشى على رسول الله سرّه. فلمّا توفّى قلتُ لها: عزمتُ عليك بما لى عليك من الحقّ لمّا أخبرتنى؟ قالت: امّا الآن فنعم. فأخبرتنى قالت: امّا حين سارّنى فى الأمر الأوّل فإنّه أخبرنى جبرائيل كان يُعارضهُ [بالقرآن] كلّ سنة مرّةً و انّهُ قد عارضنى به العام مرّتين، و لا أرى الأجلَ إلاّ قد اقترب، فاتّقى اللهَ و اصبرى فإنّى نعم السّلفُ أنا لك. قالت: فبكيتُ بكائى الّذى رأيت. فلمّا رأى جزعى سارّنى الثّانية قال: يا فاطمةُ! الا ترضين أن تكونى سيّدة نساء المؤمنين أو سيّدة نساء هذه الامّة. انتهى. و لفظُه فيما ذكره ابنُ حجر فى ترجمتها من «الإصابة» و غيرُ واحد من المحدّثين:" الا ترضين أن تكونى سيّدة نساء العالمين"، و كيف كان فالحديثُ صحيحٌ و النّصّ فى تفضيلها صريحٌ.
و اخرج ابنُ سعد (فى باب ما قاله النّبىّ لها فى مرضه، من المجلّد الثّانى من طبقاته) بالإسناد إلى امّ سلمة قالت:" لمّا حُضر رسولُ الله (صلّى اللهُ عليه و آله و سلّم) دعا فاطمة فناجاها فبكت، ثمّ ناجاها فضحكت. فلم أسألها حتّى توفّى رسولُ الله (صلّى اللهُ عليه و آله و سلّم) فسألتُها عن بكائها و ضحكها فقالت: أخبرنى انّهُ يموتُ ثمّ أخبرنى انّى سيّدة نساء أهل الجنّة". الحديث.
(و أخرجهُ أيضًا أبويعلى كما فى ترجمة الزّهراء من الاصابة بالإسناد إلى امّ سلمة، و رواه عنها غيرُ واحد من أهل الحديث.)

4- Musā narrated to us on the authority of Abu Awana on the authority of Firas on the authority of Amīr on the authority of Masrooq, who said: Aisha, the mother of the believers, narrated a ḥadīth for me. One day, all of us, the wives of the Prophet, without exception, were in his presence when Fāṭimah arrived, and I swear to God, the way she walked was no different from the way the Messenger of God, may God's prayers and peace be upon him, walked. When he saw her, he pointed to a place and said: Welcome to my daughter! Then he sat her down on his right or left side and whispered to her a secret and wept so much. Since the Messenger of God saw her sadness, he spoke to her again secretly. This time Fāṭimah suddenly smiled.
Among the wives of the Prophet, I said to her: The Messenger of God (may God's prayers and peace be upon him and his family) chose you to tell his secret, then you would cry! When the Messenger of God, peace and blessings of God be upon him, got up, I asked Fāṭimah: What secret did the Prophet reveal to you? She said: I will not reveal the secret of the Messenger of God.
When the Messenger of God passed away, I said to Fāṭimah: By the right I have over you, inform me about the Prophet's secret. She said: Yes, there is no problem now. He informed me and said: The first time he told me that Gabriel used to present the Quran to me once a year, but this year he has presented the Quran to me twice and my end must be near, so practice godly piety and be patient. It is true that I am a good predecessor and ancestor for you. Fāṭimah said: At that time, as you saw, I cried. When the father saw my pain and sorrow, he said for the second time: O Fāṭimah! Don't you like to be Sayyidat Nisā' (the master of all the ladies) of this nation? The wording of this narration is as follows: Ibn Ḥajar in " Al-Iṣābah fī Tamyīz al-Ṣaḥābah" and also

many other historians interpret as Sayyidat Nisā' al-'Alamīn or the master of all the ladies in all the worlds. In any case, this narration is authentic and its text is clear in giving superiority to Fāṭimah (peace be upon her). Ibn Saad narrated with his documents from Umm Salama who said: When the Messenger of God, may God's prayers and peace be upon him whispered to Fāṭimah, she cried. Then he whispered to her again, and Fāṭimah smiled. I did not ask about this until the Messenger of God, may God's prayers and peace be upon him, passed away. Then I asked about her crying and laughing. Fāṭimah said: My father announced that he was passing away and then he announced that I am the master of all the ladies in Paradise.

[43] Biḥār al-anwār, Kumpānī Publication, Vol. 10, p. 7, and from letterpress, Vol. 43, 19.

[44] Ibid. p. 9 and from letterpess, p. 23

[45] Fakhr Rāzī in Tafsīr (2nd edition, Dār al-Kutub Al-'Arabī), Vol. 27, under Tafsīr on the verse of Mawadda, p. 166, says: The Prophet, peace and blessings of God be upon him, said:

قال صلّى اللهُ عليه وءاله وسلّم: فاطمة بضعة منّي يؤذيني ما يؤذيها.

[46] Biḥār al-anwār, Kumpānī Publication, vol. 10, p. 9; from letterpess, vol. 43, p. 23: My aunt said to 'Ā'ishah while I was listening: What was the cause of your war with 'Alī?" 'Ā'ishah answered: Leave me alone! As a matter of fact, there was no one more beloved to the Messenger of God among men than 'Alī, and no one was more beloved than Fāṭimah among women.

Āyatullāh Al-Sayyid Sharaf al-Dīn al-'Āmilī in his book "Al-Kalma al-Gharrā'" on page 246 narrates that:

وَ أخرَجَ ابنُ عبْدِ البرِّ (في ترجمة الزّهراء من استيعابه) بالإسناد إلى ابن عُمير قال: دخلتُ على عائشة فسألتُها أيّ الناس كان أحبّ إلى رسول الله صلّى اللهُ عليه وءاله؟ قالت: فاطمة. قلتُ: فمن الرّجال؟ قالت: زوجُها.

And Ibn Abd al-Barr has narrated it to Ibn Umayr, who said: I asked 'Ā'ishah: Who was more beloved to the Messenger of God, may God's prayers and peace be upon him and his family?She said: Fāṭimah. I asked: Which of the men? She said: Her husband.

[47] Tafsīr Fakhr Rāzī, vol. 27, p. 164.

[48] Majm' al-Bayān, Ṣaydā publication, vol. 5, p. 28.

[49] If you do not believe in me and do not love me because of my prophecy, then love me for the kinship between us.

[50] Rūḥ al-Ma'ānī, vol. 25, p. 31; Rūḥ al-Bayān, 'Uthmniyah Press, vol. 8, p. 311.

[51] Ibid.

[52] Tafsīr "Al-Mīzān", vol. 18, p. 43.

[53] Lam ta'līl conveys the cause of the occurrence of the verb and it is also called lam nāṣibah, but in fact "أن" is prescribed after it.

[54] Tafsīr " Rūḥ al-Ma'ānī ", vol. 25, p. 30

[55] Verse 9, from Surah 59: Al-Hashr; ["And those who settled in Madinah before the emigrants and settled in the abode of faith, they love those who migrated to them, and they did not care about what was given to the emigrants from the spoils of war and property and kept for themselves. They don't have any rights, and they put the immigrants before themselves, even though they are in need."]

[56] It is a munqati' type of exceptive expression, where exception is not amongst the same kind.

[57] Verse 129, from Surah 9: Al-Tawbah; ["So if they turn away from you, say: God is sufficient for me, there is no God but Him, I put my trust in Him alone, and He is the Lord of the Great Throne."]

[58] "Bal 'adrabīya" is a useful for correcting the previous word or emphasizing or restricting the next word.

[59] Tafsīr Fakhr Rāzī, vol. 27, p. 165.

[60] A part of verse 22, from Surah 58.

[61] takhṣīṣ: In law and government, appropriation (from Latin appropriare, "to make one's own", later "to set aside") is the act of setting apart something for its application to a particular usage, to the exclusion of all other uses.

[62] Ṣilat al-raḥim (Arabic: صلة الرحم literally: the Womb-Ties), which means associating and meeting with relative and helping them.

[63] This hadīth is quoted by Fakhr Rāzī in his Tafsīr under the verse of Mawadda, in volume 27, page 167.

[64] Ahmad Hanbal narrates this hadīth from Zayd bin Thabit. In the book "Imām Shinasi" vol. 13, the chain and meaning of this hadīth is discussed in detail.

[65] This hadīth and its authoritative sources are brought in the book "Imām Shinasi" vol. 11, p. 51 to p. 133, and in "Al-Ghadīr", vol. 6, p. 61.

[66] A part of verse 47, from Surah 34.

[67] Tafsīr Fakhr Rāzī, vol. 27, p. 164

[68] Tafsīr Rūh al-Ma'ānī, vol. 25, p. 31,: It is also included in Yanābī" Al-Mawadda, Najaf, p. 124, and it is also included in Majma al-Bayān, vol. 5, p. 29, and also Āyatullāh Al-Sayyid 'Abd al-Husayn Sharaf al-Dīn al-Mūsawī al-'Āmilī, in the book of al-Kalama al-Ghara, p. 221, this narration And the poem has brought the quantity.

[69] Majm' al-Bayān, Saydā publication, vol. 5, p. 28.

[70] Yanābī" Al-Mawadda, Najaf Press, p. 123.

[71] Tafsīr " Kashshāf " vol. 4, p. 219; And also in the interpretation of "Aliyyah's Gifts" Vol. 4, p. 109, he narrates the same; And this is also the case in "Tafsīr Baidawi" p. 408.

[72] Tafsīr Fakhr Rāzī, vol. 27, p. 166

[73] Yanābī" Al-Mawadda, Tabab Najaf, p. 123

[74] Majm' al-Bayān, vol. 5, p. 28; also this hadīth is narrated by the late Sayyid Sharaf al-Dīn in "Al-Fusūl al-Muhimmah" p. 220 from Hākim in his Tafsīr, as it is stated in "Majam' al-Bayān", with his chain of transmission from Abū 'Umāma al-Bāhilī.

'Allāmah Aminī in "Al-Ghadīr", 4th edition, Dār al-Kutub Al-'Arabī, vol. 2, p. 308, narrates this hadīth from Hāfiz al- Tabarī and Ibn 'Asākir, and Al-Hākim al-Haskānī in "Shawāhid al-Tanzīl " in many ways from Abū 'Umāma al-Bahili . He also says that: Al-Ghanī mentioned this hadīth in "Kifāyat ", p. 178.

In the interpretation attributed to Muhy al-dīn 'Arabī, vol. 2, p. 432, he says: The Prophet said:

عليٌّ و فاطمةُ و الحسنُ و الحسينُ و أبناؤهما.

'Alī, Fātimah, Al-Hasan, Al-Husayn, and their children.

[75] Ayah al-Ham, verse 23 of Surah ash-Shūrā, is about the necessity of loving the Ahl al-Bayt (peace be upon them) as a reward for the mission.

[76] Rūh al-Ma'ānī, vol. 25, p. 31; Also, this hadīth is narrated by the late Sayyed Sharaf al-Dīn in "Al-Fusūl al-Muhimmah" p. 221 from al-Tabarānī, Al-Sawā'iq al-Muhriqah and others.

[77] Irshād, Lithography Press, p. 270.

[78] Tafsīr Kashshāf, Dar al-Kitab al-Arabi, vol. 4, p. 219.

[79] This hadīth has been narrated by many of the greatest scholars of the Sunnah with authentic sources in different ways, apart from the Shia scholars, such as the expert scholar Najm al-Din Sharif Askari in explaining the sources of this hadīth and the Hadīth al-Thaqalayn in an independent book authored under the name of "Muhammad and 'Alī and the Hadīth al-Thaqalayn and the Hadīth of Al-Safīnah.

[80] Verses 17 and 18, from Surah 53: Al-Najjam.

[81] Nahj al- Balāghah, Al-Qāsi'a sermon, p. 392:

ولقد قرن الله تعالى به (صلى الله عليه وآله) من لدن [أن] كان فطيما أعظم ملك من ملائكته يسلك به طريق المكارم، ومحاسن أخلاق العالم، ليله ونهاره، ولقد كنت أتبعه اتباع الفصيل اثر أمه، يرفع لي في كل يوم علما من أخلاقه، ويأمرني بالاقتداء به. ولقد كان يجاور في كل سنة بحراء، فأراه ولا يراه غيري، ولم يجمع بيت واحد يومئذ في الاسلام غير رسول الله (صلى الله عليه وآله) وخديجة وأنا ثالثهما، أرى نور الوحي والرسالة، وأشم ريح النبوة.

From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night, while I used to follow him like a young camel following in

the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira', where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadijah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message and breathed the scent of Prophethood.

[82] Majm' al-Bayān, vol. 5, p. 28.

[83] Nahj al- Balāghah, chapter of correspondences, the letter of His Holiness to Uthman bin Hunayf, p. 73.

[84] sirr is Mystery, secret, heart-secret, or the innermost part of the heart. In Islamic mysticism, it is the locus for spiritual revelation and witnessing the divine presence.

[85] Tafsīr Fakhr Rāzī, vol. 27, p. 167.

[86] Tafsīr Rūḥ al-Ma'ānī, vol. 25, p. 32.

[87] Biḥār al-anwār, Kumpānī Publication, vol. 9, p. 77; from letterpess, vol. 35, pp. 406 and 407.

[88] A part of verse 15, from Surah 31: Luqman.

[89] Verse 73, from Surah 21: The Prophets.

[90] Verse 24, from Surah 32: Al-Sajda. And We placed among the children of Israel leaders who guided the people in the line of our guidance and our command, because the leaders were patient and had reached the position of certainty regarding our greatness and monotheism.

[91] A part of verse 35, from Surah 10: Yunus.

[92] Verse 97, from Surah 17: Al-Isra'a.

[93] A part of verse 17, from Surah 18: Al-Kahf.

[94] Verse 178, from Surah 7: Al-Araf.

[95] Verse 50, from Surah 6: An'am.

[96] Verse 28, from Surah 18: Al-Kahf: O Prophet! Do not follow the one whose heart We have prevented from remembering; a person who follows his carnal desires and his hand is empty of facts and spirituality.

[97] A part of verse 50, from Surah 28: Al-Qasas.

[98] Biḥār al-anwār, Kumpānī Publication, vol. 6, p. 745; from letterpess, vol. 22, p. 306.

[99] sharḥ Nahj al-Balāghah" by Mullah Fathullah, p. 179.

[100] Safīnat al-Biḥār, vol. 2, p. 9.

[101] Nahj al-Balāghah, Muhammad 'Abduh, Egypt Press, p. 344.

[102] The begining of the verse 11, from Surah 62: Juma'a

[103] Narration of in Abdullah bin Jaber of Majm' al-Bayān.

[104] Ibid.

[105] Ibn of narration the to according eleven and Abdullah, bin Jaber of narration the to according people Twelve al- majjaM" in Abbas Ibn from Kalbi of narration the to according people eight and Kisan,Bayān."

[106] Majm' al-Bayān, vol. 5, p. 287.

[107] A part of verse 10 and verse 11, from Surah 33: Al-Ahzab

[108] Verse 12, from Surah 33: Al-Ahzab

[109] Verse 13, from Surah 33: Al-Ahzab

[110] In "Majm' al-Bayān", vol. 5, p. 116 to p. 119, the issue of the peace of Hudaybiyah is narrated in detail by Ibn 'Abbās.

[111] iḥrām is a sacred state which a Muslim must enter in order to perform the major pilgrimage (Ḥajj) or the minor pilgrimage ('Umrah). A pilgrim must enter into this state before crossing the pilgrimage boundary, known as Mīqāt, by performing the cleansing rituals and wearing the prescribed attire.

[112] "Ibn Hisham's biography", Muḥammad 'Alī Sabih and his descendants, vol. 3, p. 782. Al-Sīrah al-Nabawiyyah (السيرة النبوية), by Ibn Hishām.

[113] Ibid, p. 784; and Biḥār al-anwār, Kumpānī Publication, vol. 6, p. 562.

[114] Biḥār al-anwār, Kumpānī Publication, vol. 6, p. 562; from letterpess, vol. 20, p. 353, quoting from "Tafsīr 'Alī Ibn Ibrahim."

[115] Sīrah of ibn Hishām, vol. 3, p. 784.

[116] Ibid, p. 781.

[117] Tafsīr "Majjam al-Bayān, vol. 5, p. 119

[118] Ruwḍah Kāfī, p. 165.

[119] Biḥār al-anwār, Kumpānī Publication, vol. 6, p. 632; from letterpess, vol. 21, p. 247

[120] Safīnat al-Biḥār, Najaf Press, vol. 2, p. 9.

[121] The Pledge of the Tree or Pledge of Satisfaction (Arabic: بيعة الرضوان bay'at ar-ridwān) or Pledge of Ridwan was a pledge that was sworn to the Islamic prophet Muḥammad by his Sahaba (companions) prior to the Treaty of Hudaybiyyah (6 AH, 628 CE). The people who took the pledge, also known as the People of the Tree or Aṣḥāb al-shajarah.

[122] Verse 25, from Surah 9: Al-Tawbah

[123] Biḥār al-anwār, Kumpānī Publication, vol. 6, p. 609; from letterpess, vol. 21, p. 150, from "Tafsīr 'Alī bin Ibrahim"

[124] Jāhilīyah refers to the Age of Ignorance, the period of time and state of affairs in pre-Islamic Arabia in 610 CE.

[125] Al-Ghadīr, Vol. 3, pp. 296 and 297.

[126] Tafsīr Al-Mīzān, vol. 3, p. 420.

[127] Iḥqāq al-Ḥaqq, vol. 2, p. 391.

[128] Verse 16, from Surah 16: Al-Nahl

[129] The Verse of Purification (Arabic: آية التطهير) refers to verse 33:33 of the Quran about the status of purity of the Ahl al-Bayt (lit. 'people of the house'). The last passage of this verse reads: God only desires (innama yuridu llahu) to remove defilement (rijs) from you, O Ahl al-Bayt, and to purify you completely.

[130] "Al-Ghadīr" vol. 3, p. 294

[131] Yanābī' Al-Mawadda, Islambul Press, p. 179.

[132] The Kutub al-Sitta are six books containing collections of hadith compiled by six Sunni scholars. They include Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, al-Sunan al-Ṣughrā, Sunan Abī Dāwūd), Ṣaḥīḥ al-Tirmidhī, and Sunan Ibn Mājah.

[133] Al-Ghadīr, vol. 7, p. 231 to p. 233.

[134] Ṣaḥīḥ Bukhārī, vol. 2, p. 186, chapter on the duty of al-Khums.

[135] Ṣaḥīḥ Bukhārī, Vol. 3, Chapter on the Battle of Khaybar, p. 55.

[136] "Sunan al-Tirmidhī " first edition, Mustafa al-Babi al-Halabi Press (Egypt - year 1382), Ibrahim Atwa's research, vol. 4, pp. 157 and 158.

[137] al-Usd al-ghābah fi ma'rifat al-ṣaḥābah, vol. 5, p. 524.

[138] Dīwān 'Uzrī, p. 160.

[139] Tafsīr Fakhr Rāzī, vol. 27, p. 166.

[140] Yanābī' Al-Mawadda, Najaf Publication, p. 29.

[141] The Tashahhud is the portion of the Muslim prayer where the person kneels or sits on the ground facing the qibla, glorifies God, and greets the messenger and the righteous people of God followed by the two testimonials. The recitation is usually followed by an invocation of the blessings and peace upon the prophet known as Ṣalawāt. The Twelver Shias recite the Tashahhud as:

أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللَّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اَللَّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

I bear witness that there is no deity but God, the One, there is no partner to Him, and I bear witness that Muḥammad is His servant and His messenger. O God, send blessings upon Muḥammad and the family of Muḥammad.

It is highly recommended, though, to recite.

اَلسَّلَامُ عَلَيْكَ أَيُّهَا ٱلنَّبِيُّ وَرَحْمَةُ ٱللَّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ ٱللَّٰهِ ٱلصَّالِحِينَ، اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ ٱللَّٰهِ وَبَرَكَاتُهُ.

Peace be upon you, O Prophet, as well as God's mercy and His blessings. Peace be upon us and upon the righteous servants of God. Peace be upon you all, as well as God's mercy and His blessings.

[142] In the preface of " Yanābī' Al-Mawadda " he mentioned that these poems are by Imām Shafi'i; Al-Ṣawā'iq al-Muḥriqah, p. 146.

[143] Yanābī' Al-Mawadda, Najaf Publication, p. 568.

[144] Muzdalifah (Arabic: مزدلفة) which is also known as al-Mash'ar al-Ḥarām, is a region

between 'Arafat and Mina which has a length of about 4 km and staying there on the morning of Eid al-Adha is one of the essentials of hajj. Most hajj pilgrims collect stones for ramy al-jamarāt from this place.

[145] The introduction of "Yanābī' Al-Mawadda" Najaf publication, p. 4, quoted by "Al-Ṣawā'iq al-Muḥriqah", p. 168; Also, in the book "Al-Ghadīr", vol. 2, p. 310, he mentioned these two verses by quoting "Al-Ṣawā'iq" from Shaykh Shams al-Dīn bin al-Arabi. However, it is stated in the book Ruh Mujarrad" p. 327 and p. 445 that the late Qadī Nuraullah documented these two verses to Muḥy al-Dīn bin 'Arabī in " Majālis s al-Mu'minīn", vol. 2, p. 281.

[146] Tafsīr Kashshāf, vol. 4, p. 221; and Tafsīr Fakhr Rāzī, vol. 27, p. 167.

[147] Naẓm durar al-simṭayn, p. 148.

[148] This ḥadīth was also mentioned by Shaykh Ismā'īl Al-Brūsawī in "Rūḥ al-Bayān", vol. 8, p. 311.

[149] Tafsīr Kashshāf, vol. 4, p. 220.

150The Hijrah or Hijra (Arabic. الهجرة) was the journey of the Islamic prophet Muḥammad and his followers from Mecca to Medina.

[151] The begining of the verse 24, from 42: Ash-Shūrā: Or do they say, "He has invented about Allah a lie"?

[152] Al-Fuṣūl al-Muhimmah, pp. 222 and 223.

[153] Tafsīr Ṣāfī, vol. 2, p. 513.

[154] Ibid.

[155] Ibid.

[156] Manāqib, Ibn Shahr Āshūb, vol. 1, p. 168.

[157] Ibid.

[158] Āyatullāh Al-Sayyid Sharaf al-Dīn al-'Āmilī in the book "Al-Fuṣūl al-Muhimmah", p. 45 to p. 47, in mentioning a group of Interpreter who violated and refused to pledge allegiance, and this does not cause a problem in their justice in the eyes of the Sunnis, he says:

هذا أبو ثابت سعدُ بنُ عبادة العقبى البدرى سيّدُ الخزرج و نقيبُهم و جوادُ الأنصار و عظيمُهم، تخلّف عن بيعة الخليفتين، و خرج مُغاضبًا إلى الشّام فقُتل غيلة بحوران سنة ١٥ للهجرة. و له كلامٌ يوم السّقيفة و بعده نُحيلك الطّالبين له إلى كتاب «الإمامة و السّياسة» لابن قتيبة أو إلى «تاريخ الطّبرى» أو «كامل ابن الأثير» أو غيرها من كتب السّير و الأخبار، فإنّى لا أظنّه يخلو من كتاب يشتمل على ذكر السّقيفة. و كلّ من ذكر سعدًا من أهل التّراجم ذكر تخلّفه عن البيعة، و مع ذلك لم يرتابوا فى كونه من أفاضل المُسلمين و عُدول المؤمنين؛ و ما ذاك إلّا لكونه متأوّلًا، فهو معذورٌ عندهم و إن كان مُخطئًا.
و هذا حُبابُ بن المُنذر بن الجموح الأنصارىّ البدرىّ الأحدىّ، تخلّف عن البيعة أيضًا كما هو معلومٌ بحكم الضرورة من تاريخ السّلف. فلم يقدح ذلك فى عدالته و لا انتقص من فضله. و هو القائل: أنا جُذيلُها المحكّك، و عُذيقها المرجّب أنا أبو شبل فى عرينة الأسد، والله لئن شئتم لنُعيدنّها جذعة. و له كلامٌ آخر رأينا الإعراض عنه أولى. و لولا معذرة المتأوّلين ما كان أهلُ السّنّة ليقطعوا بأنّ هذا الرجلَ من أفاضل أهل الجنّة، مع مكاشفته للخليفتين بما هو مبسوطٌ فى كتب الفريقين.
و هذا أميرُالمؤمنين عليه السّلام و عمّه العبّاس و بنوه و عتبة بن أبى‌لهب و سائرُ بنى هاشم، و سلمانُ الفارسىّ و أبوذرّ و المقدادُ و عمّارٌ و الزّبيرُ و خزيمة بنُ ثابت و أبىّ بنُ كعب و فروةُ بنُ عمرو بن ودقة الأنصارىّ و خالدُ بن سعيد بن العاص و البراءُ بن عازب، و نفرٌ غيرُهم، تخلّفوا عن البيعة أيضًا بحكم ما تواتر من الأخبار و اتّضح اتّضاح الشّمس فى رائعة النّهار. و قد نصّ الشيخان البخارىّ و مسلمٌ فى صحيحيهما على تخلّف علىّ عن البيعة حتّى لحقت سيّدةُ النّساء بأبيها صلّى اللهُ عليه و آله و سلّم و انصرفت عنه وجوهُ النّاس.
و صرّح بتخلّفه المؤرّخون كابن جرير الطّبرى فى موضعين من أحداث السّنة الحادية عشرة من تاريخه المشهور، وابن عبد ربّه المالكىّ فى حديث السّقيفة من الجزء الثّانى من «العقد الفريد» و ابن قتيبة فى أوائل كتابه «الإمامة والسّياسة» و ابن الشّحنة حيث ذكر بيعة السّقيفة فى كتابه «روضة المناظر» و أبى الفداء حيث أتى على ذكر أخبار أبى بكر و خلافته فى تاريخه الموسوم ب «المختصر فى أخبار البشر» و نقله المسعودىّ فى «مروج الذّهب» عن عروة بن الزّبير فى مقام الاعتذار عن أخيه عبدالله إذ همّ بتحريق بيوت بنى هاشم عليهم حين تخلّفوا عن بيعته، و رواه الشّهرستانىّ عن النّظّام عند ذكره للفرقة النّظّاميّة فى كتابه «الملل و النّحل»، و أورده ابن أبى الحديد المُعتزلىّ الحنفىّ فى أوائل الجزء السّادس من «شرح النّهج» و نقله العلامة فى «نهج الصّدق» عن كتاب «المحاسن» و «أنفاس الجواهر» و «غرر» ابن خزابة و غيرها من الكتب المعتبرة، و أفرد أبو مخنف لبيعة السّقيفة كتابًا على حدة فيه تفصيلُ ما أجملناه من تخلّف علىّ عن البيعة و عدم إقراره لهم بالطّاعة.

This is Abu Thabit Sa'd b. Ubādah Badri, who is the master and leader of the Khazraj tribe and the benefactor of the Ansar and their leader. He refused to pledge allegiance to the first and second caliphs and went to Syria in anger and in the 15th year of the Hijra, he was mysteriously murdered in Horan region. On the day of Saqīfah and after that, he made remarks that we refer his seekers to Al-Imāma wa al-siyāsa of Ibn Qutaybah, Tārīkh Ṭabarī, al-Kāmil fit-Tārīkh of ibn Athīr or other books of history. I don't think there is a book in which Saqīfah is mentioned and his words are not found there. Everyone who mentioned Saad from among the people of the biographers mentioned his failure to pledge allegiance. However, all these have not cast doubt on the fact that he was one of the best Muslims and the best of the believers. This is due to the fact that he was an interpreter, so

they consider him excused, even if he made a mistake.
This is Hubab bin Al-Mundhir bin Al-Jumuh Al-Ansari Al-Badri Al-Ahadi, who also failed to pledge allegiance, as is known by the history of the predecessors. This lack of allegiance did not harm his justice and grace. He is the one who says: To them, I am a stick that they set up for a camel to scratch himself and find peace with it (that is, I am the one who people turn to me in problems and acts on my opinion), and I am the big branch of this palm tree. I am the father of the lion cubs in the hinterland of lions. I swear to God, if you want, I will rekindle the fire of war.
He has another word that we should avoid. And if it were not for the excuse of the people of interpretation, it would not be the case that Sunnis would definitely know this man as one of the best of heaven, especially despite the fact that he publicly dealt with the first and second caliphs, as it is detailed in the books of Shias and Sunnis.

This is Amīr al-Mu'minīn, peace be upon him, his uncle al-'Abbās, his children, 'Utbah ibn Abī Lahab, and the rest of Banī Hāshim, Salmān Fārsī, Abu Dharr, Miqdād, 'Ammār, Zubayr, Khuzayma b. Thābit, Ubayy b. Ka'b, Farwa bin Amr bin Wadaqah Anṣārī, Khālid ibn Sa'īd ibn al-'Āṣ, Al-Barā' ibn 'Āzib, and a number of others, also violated the oath of allegiance, the frequent news (Mutawātir) of which has reached us clearly like the light of the sun. In fact, Shaykh Bukhārī and Shaykh Muslim have stated in their two Ṣaḥīḥs that 'Alī, peace be upon him, refused to pledge allegiance until Sayyid al-Nisa (Ḥadrat Fatimah peace be upon her) joined her father, peace and blessings of God be upon him, and the people turned away from 'Alī.

Historians have declared 'Alī's violation of allegiance; people like ibn Jarīr ibn al-Ṭabarī in two places from the events of the eleventh year of his well-known history, and Ibn 'Abd Rabbih Mālikī in the second part of "al-'Iqd al-Farīd " in the Hadith of Saqīfah, and Ibn Qutayba in the beginning of the book "Al-Imāma wa al-siyāsa", and Ibn al-Shiḥna in "Rawḍ al-manāẓir " where he mentioned the process of pledging allegiance and Saqīfah, and Abū al-Fidā' where he mentioned the history of Abī Bakr and his caliphate in his book of history called "Kitāb al-Mukhtaṣar fī akhbār al-bashar", and al-Mas'ūdī mentioned it in "Murūj Al-Dhahb" from 'Urwa ibn al-Zubayr as an apology to his brother Abd Allah, who had set fire to the houses of the Banī Hāshim because they did not pledge allegiance to him. Also, ash-Shahrastānī in " Kitāb al-Milal wa al-Nihal" in mentioning the sect of Nizamiyyah, quoted from Nizam.

Ibn Abī l-Ḥadīd al Mutazilī Ḥanafī also mentioned it in the beginning of the sixth volume of "Sharḥ Nahj al-Balāghah", and also 'Allāmah in the book " Nahj al-ṣidq" from the book " Al-Maḥāsin ", "Anfās al-Jawāhir" and "Gharar" by Ibn Khazabah and other books. Abū Mikhnaf personally wrote an independent book about the allegiance of Saqīfah and explained what we briefly stated about 'Alī's breach of allegiance and not accepting obedience from the people of Saqīfah.

159 Al-Imāma wa al-siyāsa, vol. 1, pp. 12 and 13.

160 Sharḥ Nahj al-Balāghah", Dār al-Kutub Al-'Arabī, vol. 2, p. 19.

161 Atiq is the name of Abu Bakr. In Tārīkh al-Ṭabarī, vol. 2, p. 615, it is mentioned that his name was Abdullah, and they call him Atiq.

162 Dīwān 'Uzrī, p. 157-160.

163 Iḥqāq al-Ḥaqq, vol. 3, p. 2.

164 Ibid, from p. 2 to p. 18.

165 Ibid, vol. 9, from p. 92 to p. 101.

166 Al-Fuṣūl al-Muhimmah, p. 11.

167 Al-Ghadīr, vol. 2, p. 311, quoted from the book "Nūr al-abṣār".

168 Ibid.

169 Verse 74, from Surah 23: Al-Mu'minun; ["Indeed, those who do not believe in the Hereafter have deviated from the straight path."]

170 Al-Ghadīr, vol. 2, p. 311.

171 Ibid, p. 312.

172 Ibid, p. 312.

173 Iḥqāq al-Ḥaqq, vol. 3, p. 9.

174 Verse 24, from Surah 37: Al-Safaat.

175 And keep them because they are questioned about the governorship of 'Alī, peace be upon him.

[176] "Al-Ghadīr" vol. 2, p. 310.
[177] Ibid.
[178] Al-Ghadīr, Volume 2, p. 301.
[179] Ibid.
[180] Ibid.
[181] Al-Ghadīr, vol. 2, p. 302.
[182] Ibid.
[183] Ibid.

[184] Yanābī' Al-Mawadda, Islambul publication, p. 248.

[185] ridahG-lA".299 p. ,2 vol. .

[186] In "Al-Fuṣūl al-Muhimmah", p. 109, he has narrated this story from the book "Kifāyat al-Ṭālib fī Manāqib 'Alī b. Abī Ṭālib" written by Ḥāfiẓ Muḥammad bin Rif Muḥammad Ganjī Shāfi'ī.

[187] Saqīfah Banī Sā'ida (Arabic: سقيفة بني ساعدة) was a loggia in Medina where a group of Muslims gathered there after the demise of the Prophet and, according to Shi'a beliefs, usurped the caliphate of 'Alī b. Abī Ṭālib and gave allegiance to Abu Bakr as the successor of the Prophet.
[188] Kitāb al-Milal wa al-Nihal, ash-Shahrastānī, first edition, Egypt, vol. 1, p. 73.
[189] Al-Imāma wa al-siyāsa, vol. 1, p. 12.
[190] Al-Imāma wa al-siyāsa, vol. 1, p. 14.

[191] Sharḥ Nahj al-Balāghah by Ibn Abī l-Ḥadīd, vol. 16, p. 214.

[192] Al-Imāma wa al-siyāsa, vol. 1, p. 13.
[193] Ibid, pp. 141 and 142.

[194] Al-Sīrah al-Ḥalbīyah, printed in 1382 AH, p. 399.
[195] The beginning of verse 275, from Surah 2: Al-Baqarah.
[196] Verse 276, from Surah 2: Al-Baqarah.
[197] Verse 278 and Sadr verse 279, from Surah 2: Al-Baqarah.
[198] It is narrated from the Holy Prophet, peace and blessings of God be upon him, that he said to the Amīr Al-Mu'minīn, peace be upon him:

يا عليّ! الرّبا سبعون جزءاً أيسرها مثل أن ينكح الرّجل أمّه في بيت الله الحرام.

O 'Alī! There are seventy levels of ribā, the smallest level of which is like a person committing adultery with his mother in the Holy House of God.

It is reported from Ḥaḍrat Imām Jafar Sadiq, peace be upon him, that:

الرّبا سبعون باباً أهونها عند الله كالذي ينكح أمّه.

Usury has seventy chapters, the lowest of which is like a person marrying his own mother.

Also in another narration, Ḥaḍrat Sadiq, peace be upon him, said:

درهمٌ رباءٍ أعظمُ عند الله من سبعين زنيةً كلّها بذات محرمٍ في بيت الله الحرام.

The sin of one dirham of usury is greater in the sight of God than committing adultery with a mahram or a family member with whom marriage would be considered permanently unlawful, seventy times in the house of God." ("Al-Urawa Al-Wuthqā" vol. 2, p. 2).

[199] Ṭabāṭabā'ī, Ḥājj Muḥammad Ḥasan in Al-Mīzān fi Tafsīr al-Qur'an, mentions this case in vol. 2, p. 433, and in vol. 5, p. 371.
[200] Sadr verse 22, from Surah 58: Al-Mujadalah.
[201] Verse 51, from Surah 5: Al-Ma'idah.
[202] Verse 81, from Surah 5: Al-Ma'idah.
[203] Verse 144, from Surah 2: Al-Imran.
[204] A part of verse 22, from Surah 50.

[205] Tafsīr Muḥyī al-Dīn, vol. 2, p. 432.

[206] Sharḥ Nahj al-Balāghah, Mu'assasat Ismā'īlīān Publication, vol. 1, p. 26.

[207] Tafsīr Burhān, Lithography, vol. 2, p. 971.

[208] Fī ẓilāl al-qur'ān, vol. 7. Surah ash-Shūrā, p. 31.

[209] Ibid, p. 85 and p. 87.

[210] Al-Fuṣūl al-Muhimmah, p. 224.

[211] Ḥāfiẓ Ibrāhīm, Poet of the Nile, p. 346.

[212] Al-Murājiāt, p. 346.

[213] Murūj al-dhahab, vol. 3, pp. 85 and 86

[214] Sharḥ Nahj al-Balāghah, Mu'assasat Ismā'īlīān Publication, vol. 20, p. 123 and p. 146.

[215] Murūj al-dhahab, vol. 3, p. 85.

[216] Dhāt 'Irq (Arabic:ذات عرق) is a way station and miqat of hajj on the way from Mecca to Kufa. In the Event of Karbala, there was a conversation between Imām al-Husayn (a) and Bishr b. Ghalib in this place. The sariyya of Dhat 'Irq occurred there. It is part of the area of 'Aqiq and the border between Najd and Tahama. It is located 92 kilometers northeast of Mecca. Dhat 'Irq is said to be the name of a mountain near Mecca. It is located between the Bustan Banu 'Amir and Ghumra.

[217] Sharḥ Nahj al-Balāghah, vol. 20, p. 147.

[218] 'Abd Allāh ibn Sabā, Egypt Press, p. 68.

[219] Ibid.

[220] Tabarrī (Arabic: تبرّي) or bara'a, is to dissociate oneself from the enemies of God and the enemies of religion's authorities.

[221] Sharḥ Nahj al-Balāghah, vol. 6, p. 50.

[222] Qur'an, 26:227.

[223] Tawallī (Arabic: تولّی) is a theological term that is the opposite of the term Tabarrī. In respect to Shi'a terminology, Tawallī means to love and associate oneself with the Imāms (peace be upon them) and the leaders of religion and to submit to their wilāyah (guardianship).

[224] Tafsīr Burhān, Lithography, vol. 2, p. 972; Tab' Bunyād Bi'tha, vol. 4, p. 820; Tafsīr Ṣāfī, vol. 2, p. 512.

[225] Tafsīr Burhān, vol. 2, p. 972.

[226] Ibid, vol. 2, p. 973.

[227] Ibid, p. 970.

[228] Tafsīr Burhān, Lithography, vol. 2, p. 971; Tab' Bunyād Bi'tha, vol. 4, p. 817.

[229] Tafsīr Ṣāfī, vol. 2, p. 514.

[230] Ibid, vol. 2, p. 514; Tafsīr Burhān, vol. 2, p. 972.

[231] Tafsīr Burhān, vol. 2, p. 971.

[232] Tafsīr Ṣāfī, vol. 2, p. 515.

[233] Majma' Al-Bayān, vol. 5, p. 29.

[234] Ibid, p. 30.

[235] Al-Fuṣūl al-Muhimmah, p. 220.

[236] Quran, 65:3.

[237] Quran, 12:21. And Allah is predominant over His affair.

[238] Quran, 61:8; Al-Fuṣūl al-Muhimmah, p. 220.

[239] Al-Fuṣūl al-Muhimmah, pp 209-111.

[240] Ibid, p. 224.

[241] Ibid, p. 96.

[242] The Difference Between "Al-Mawadda fī al-Qurbā" and "Al-Mawadda li al-Qurbā": Even if the syntactic difference should be just in prepositions, there must be an implied difference in meaning through use of the phraseology "al-mawadda fī al-Qurbā." Therefore, the use of "fī" instead of "li" must have a significance. Some have proposed that "fī" can be used for a causative purpose, but the reality is that the word still carries a locative significance (al-ẓarfīyah). Therefore, we find that al-Zamakhsharī answers this question quite beautifully when he states:

فإنْ قلت: هلاّ قيل: «إلاّ مودّة القربى»، أو «إلاّ المودة للقربى»؟ وما معنى قوله: (إلاّ المودّة في القُربى)؟ قلتُ: جُعلوا مكاناً للمودّة ومقرّاً لها، كقولك: «لي في آل فلان مودّة» و«لي فيهم هوىً وحبّ شديد»، تريد أحبّهم وهُم مكانُ حبّي ومحلّه.

If you should ask what the meaning of "illā al-mawadda fī al-Qurbā," is and why didn't the verse say "illā mawadda al-Qurbā" or "illā al-mawadda li al-Qurbā," I respond that the Qurbā have been made the repository of affection. Therefore, we understand that the reward which the Prophet is asking for is affection that is binding and firmly established for the Qurbā. The use of the preposition "fī" creates a connotation of personification, as though the entire group being referred to has been made the repository of affection. This phraseology is therefore even more binding in indicating the permanence of the affection.

[243] Ḥadīth Mutazāfarah is a news whose rank is higher than the Ṣaḥīḥ ḥadīth in normal or rational ḥadīth science; Ṣaḥīḥ Ḥadīth (Authentic Ḥadīth) is a ḥadīth which its chain of narrators would be connected to Imāms (peace be upon them) through Shi'a and trusted ḥadīth narrators.

[244] The Madanī Surahs (Surah Madanīyah) or Madanī chapters of the Quran are the latest 28 Surahs which, according to Islamic tradition, were revealed at Medina after Muḥammad's hijra from Mecca. The community was larger and more developed, in contrast to its minority position in Mecca.

*The Hijrah or Hijra (Arabic: الهجرة) was the journey of the Islamic prophet Muḥammad and his followers from Mecca to Medina.

*The Ansar or Ansari (Arabic: الأنصار, Romanized: al-Anṣār, lit. 'The Helpers' or 'Those who bring victory') are the local inhabitants of Medina who, in Islamic tradition, took the Islamic prophet Muḥammad and his followers (the Muhājirūn) into their homes when they emigrated from Mecca during the hijra. They also took Islam as their religion.

*The Emigrants, Muhājirūn or Muhājirūn (Arabic: المهاجرون) were those Meccan Muslims who emigrated to Medina by the Prophet's (s) instruction so as to evade the persecution by the Meccan polytheists. The Emigrants had a significant role in promoting Islam and suffered immensely in this regard. The Emigrants and their emigration had a significant role in the promotion of Islam.

[245] Quran, 53:23.

[246] Quran, 4:11.

[247] Sharḥ Nahj al-Balāghah by Ibn Abī l-Ḥadīd, Beirut edition, vol. 1, p. 201:

قوله عليه السلام: ستقاتل بعدي الناكثين و القاسطين و المارقين. و هذا الخبر من دلائل نبوته صلوات الله عليه لأنه إخبار صريح بالغيب لا يحتمل التمويه و التدليس. إلى آخر ما ذكره.

The speech of the Prophet - may peace be upon him: After me, you will fight with Nākithīn, Qāsiṭīn and Māriqīn. This news is one of the signs of the prophethood of that Prophet, may God bless him and grant him peace, because it is a clear report from the unseen in which there is no possibility of trickery or manipulation.

[248] Al-Fuṣūl al-Muhimmah, pp. 225-229.

[249] Quran, 2:3.

[250] Tafsīr Burhān, vol. 2, p. 970. Mubahalah is to pray and invoke sincerely the curse of Allah upon those who lie.

[251] Naskh (نسخ) is an Arabic word usually translated as "abrogation". In Tafsīr, or Islamic legal exegesis, naskh recognizes that one rule might not always be suitable for every situation. In the widely recognized and "classic" form of naskh, one ḥukm "ruling" is abrogated to introduce an exception to the general rule, but the text the ḥukm is based on is not repealed.

[252] Quran, 34:47; Al-Fuṣūl al-Muhimmah, p. 224.

[253] Bāb Ḥuṭṭa (Arabic: باب حطة or باب الحطة Bāb (al-)Ḥuṭṭa, Bāb (al-)Ḥiṭṭa) is a neighborhood in the Muslim Quarter of the Old City of Jerusalem to the north of Al-Aqsa Compound. The name literally means "Forgiveness (or Remission or Pardon) Gate", referring to the Remission Gate of the Haram compound, connected by Bāb Ḥuṭṭa Street.

[254] Muttaṣil is an exclusion wherein the thing being excluded is indeed part of the group.

[255] Bayān al-Sa'āda, vol. 2, p. 204.

[256] Manāqib, Ibn Shahr Āshūb, vol. 1, p. 383.

[257] Biḥār al-Anwār, Kumpānī Publication, vol. 8, p. 231; from letterpress, vol. 30, p. 294, quoted from the second volume of the book "Dalā'il al-Imāmah".

[258] Ibid, vol. 8, p. 233; from letterpress, vol. 30, p. 303, quoting from " Sulaym ibn Qays al-Hilālī's book" and "The Book of Sulaym ibn Qays" p. 134.

[259] Zaynab, the daughter of the Messenger of God, died in the eighth year of Hijrah, and the Messenger of God was deeply saddened by her death; see "Al-Ghadīr", vol. 6, p. 159.
[260] Ruqayyah was the daughter of the Messenger of God and was about to be married to Uthman bin Affan, and according to the news, she passed away due to the pressures and beatings of Uthman.
[261] Al-Ghadīr, vol. 6, p. 160.
[262] Murūj al-dhahab, vol. 2, p. 308.
[263] Al-Ghadīr, vol. 7, p. 170.
[264] Al-Mu'jam al-Kabīr" by al-Ṭabarānī, Dar Iḥyā' ah-Turāth Al-Arabī publication, Beirut, vol. 1, p. 62, and in Al-Imāma wa al-siyāsa, vol. 1, p. 18, it is stated that:

فليتني تركت بيت علي و إن كان أعلن على الحرب.

In al-'Iqd al-Farīd, second edition, vol. 4, p. 268, it is mentioned that:

فوددت أني لم اكشف بيت فاطمة عن شيء، و إن كانوا أغلقوه على الحرب.

One of the things that Abu Bakr regretted was the burning of Fuja'a Sullami. In al-Kāmil fit-Tārīkh, al-Jazarī has mentioned that: Ayas bin Abd Yaleel Salmi came to Abu Bakr and asked for weapons to fight with the people of Ridda (in the Battles of Apostasy), Abu Bakr gave him weapons and assigned him to a mission. He used those weapons to fight Muslims against Abu Bakr's orders. Abu Bakr sent Tarifah bin Hajiz to capture him and ordered a fire to be lit in the mosque of Madinah. The hands and feet of Fuja'a Sullami were tied like a child, and he was thrown into the fire alive.
At the time of his death, Abu Bakr said: I wish I hadn't killed him with fire when he was brought to me. I should have killed him with a sword or let him go.
[265] "Manāqib" by Ibn Shahr Āshūb, vol. 1, p. 168. And in the book "Al-Sīrah al-Nabawīyah" by Aḥmad Zaynī Daḥlān, which is printed in the margin of " Sīrah Ḥalabīyah", he quotes the second and last verse from Ḥaḍrat Ṣaddīqah, which she put from the soil of the grave of the Messenger of God to her eyes.
In "Mafātīḥ al-jinān" in the events of the twenty-eighth month of Safar, on page 294, he quoted these poems with a slight difference in wording, from Shaykh Yūsuf Shāmī in the book "Al-Durr al-Naẓīm". He also says: Fāṭimah, peace be upon her, cried after her father's burial and said:

يا أبتاه أجاب ربّا دعاه،
يا أبتاه من ربّه ما أدناه.

My father, you answered your Lord who called you.

My father, how close you are to your Lord.